8.

THE

MIDDLE WAY

OF

Predetermination

ASSERTED.

Between the

DOMINICANS And *JESUITES*,
CALVINISTS And *ARMINIANS*.

OR,

A Scriptural Enquiry into the Influence and Cauſation of God, in and unto Humane Actions; Eſpecially ſuch as are SINFULL.

Hoſ. 13. 9.

O Iſrael, *thou haſt Deſtroyed thy ſelf, but in me is thy Help.*

LONDON,
Printed for *Thomas Parkhurſt*, at the *Bible* and three *Crowns* at the lower End of *Cheapſide*. 1679.

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OR,

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THE EPISTLE TO THE READER.

READER, *When I had finiſhed an Anſwer to the Author of the* Court of the Gentiles *about Predetermination, this ſhorter Treatiſe came to my Hand; On the ſame Subject, Plain and Eaſie; not Fettering or Vexing the Reader with School Diſputes; Sound and Judiciouſly done if I may Judge: And I hope none will like it the worſe, becauſe the Authour is a Non-Conformiſt, or becauſe he hath gone for an Independent. Think not that we have communicated Notions, becauſe he ſaith the ſame that I do, for I am a Stranger to him, and never ſaw his Face: But I thank God that the Church hath any ſuch, and O that they were more.* Bleſſed are the Peace-makers, for they ſhall be Called the Children of God. *Seeing it hath pleaſed God to permit Satan, and ſome otherwiſe Honeſt men, to ſow Tares while we ſlept, and to Hazard the Church and the Soules of Men, by very dangerous Writings of Late, I think you ſhould with Thankfulneſs receive this Antidote from this Worthy Ser-*

vant of Christ. I add this Notice, that he hath a Treatise of Justification new Licensed, Written with the same Healing Spirit and Judgment, Neglect it not because there is so much Written on that Subject; for it tells you more than is ordinarily told you, and there are few things written thereon with equal Judgment and plainly fitted to the Edifying of the meanest Capacity, if he understand the matter aright, who is

An earnest Desirer of Truth, Love and Concord,

Rich. Baxter.

Septemb. 19, 1678.

THE MIDDLE WAY OF PREDETERMINATION ASSERTED.

IT's not unknown to Persons soberly Inquisitive into Truth, of what Importance, and Concernment in Religion it is, so far forth as in us lieth, to have a right Understanding, and due Conception in our Mind, touching the Notive Power of Man, in or unto the specifying and determining, of his own Acts or Actions: as also of the Influence and Causality of God, in and unto the determination of the same: What is God's Interest, and what is mans, in the Existence [especially] of those sinful motions and actions of man, which God dehorteth from, and so severely doth prohibit and punish him for. A Misconception therein on the one hand, or the other, may expose us unto the Charging of God foolishly, even whil'st we take our selves to be pleading of his Cause; and may occasion in us unbecomming thoughts of our selves, and hard thoughts of him, unworthy the Revelation that he hath made of himself to us, tending to Expunge out of our Souls all due sense of Sin, and acknowledgment of the Holiness, and of the Equity of Gods Law, and of his Righteousness in his procedure thereupon with us.

The Thesis or Position which I maintain, in short is this, namely, That God doth not Premove, or by his Transient Influence as the first cause, Predetermine men unto all and every of their Acts or Actions whatsoever; nor in particular to those which are sinful; such as Blasphemy, Incest, Murder, *&c. in specie.*

It's not my Design to enter the Lists with any one in the way of Disputation; nor shall I at all interest my self in the contests of other men Learned and Pious, engaged in that Controversie about Predetermination. I shall onely speak the sense of my own Soul nakedly therein, and what hath been the result of my thoughts upon my most Sedulous enquiry for some years past into the Question; which bordereth much upon Practice, although controversial, no man but at one time or other will have his Thoughts exercised more or less about it. It's a question wherein, as well the wisest of the Heathen, as of the Christian World have been engaged: as well Papists, as Protestants; and that, equally among themselves, as well as each against other.

And it were earnestly to be wished that Controversies in Religion were managed with more Candour and Moderation, without Animosities, and Personal Reflections, that it might appear that it is the Cause of God singly, not our own that we plead; and that it is the discovery and promotion of Truth alone that we design; which the venting of Humane Passion may hinder, but can never further the intertainment of.

Nor shall I trace the Schools at all in their Notions and various Exp'ications of the matter under consideration. It's every Souls concernment to understand it in some measure; and they who cannot Philosophise, may for ought I know, have as due a Conception and sound Judgment therein, as to the maine, plainly deduced from the word of God, as the most Learned. Yea I do apprehend, that Philosophical Disputes, in conjunction with an undue Veneration of some men whom they affect, is that which hath rendered the Truth vailed unto many. For my part, I have chosen rather to study Catechismes, next to the Bible, for my direction herein, than the Dictates of Philosophical men; rather consulted the Conviction of Conscience, and sense of Mankind, than their Scholastical determinations.

But to come to the Matter it self. Some things Preliminary, for the due Stating of the Question, and for Explication sake, must be insisted on in our way. Let it be noted then,

(1) The question is not touching Gods Science, Prescience, or Foreknowledge of all futurities, his foresight of all the freest actions of man, one as well as the other. For supposing that God will create man, and make him a free agent, yet mutable, and put him under a Law, and sustain him in his opperations. It's granted, that by his own infinite perfection, he might do, and did foresee in Eternity, what he would issue in, as future, *Isa.* 41, 22, 23. all his actions good and evil, even the sin of them, *In concreto & abstracto.* Yea the formale of it, its *anomie*, or irregularity

regularity (which ſome term a *non ens*) he foreknew, but the *modus* or the way and manner how God foreſeeth all future contingencies, eſpecially the Fall of man, and of Angels, is to us unknown; at leaſt I ſhall not for my part enterpriſe to determine it; No principle of the Chriſtian Religion rendring it neceſſary for us to underſtand. The preſcience of God *nil ponit in objecto*, puts nothing into the creature; it infers no more than a logical neceſſity of exiſtence *in ordine dicendi*, a neceſſity of conſequence only, *Joh.* 12. 39. It ſhall be; not of conſequent, or *in ordine cauſandi*, nothing of cauſality, (nor is it concerned at all in the manner of the Subjects determination of it ſelf, or of it's operation, (which is the object of his foreknowledge) whether it be a *principio diſſito*, from a from a Principle extrinſecal to it; as when a ſtone moves upwards: or *impetu naturali*; as when it moves downwards: or *ſponte*; as brutes act void of coaction: or *voluntariè & liberè*, according to a judgment of Reaſon, as man, freely, ſtill God foreſeeth the event; but his foreſight cauſeth it not.) Gods foreſight, or knowledge, what I ſhall or will do to morrow, (if I live) hath no influence at all into the determining me thereunto; it leaveth me equally free and indetermined, as if he foreknew it not at all. Nor is it more difficult to me to conceive or fathom, how God ſhould in *Eternity* foreſee the freeſt action of his creature, which yet he predetermineth not to, but leaveth ſtill in its own nature evitable, and contingent, than it is to me to form any conception of his *Eternity*, or how he came to be God: wherein I am loſt. *Ex nihilo nihil fit*, that of nothing, nothing is made, is as cogent an argument to me, to prove that the world muſt needs be *Eternal*, as any that ever I met with to prove that God cannot foreſee, what he doth not decree to effect, or that which he determineth not the creature to. God foreſaw that *Ananias* would not, not that he could not, diſpoſe of the price of his eſtate as he pretended to do; that he would not, not that he could not forbear to lie, *Act.* 5. 3, 4. He could not indeed make God ignorant; yet he could have done otherwiſe than he did, for all Goo's knowledge that he would not ſo do. Nay, poſſibly it may prove no leſs difficult to make out what ſome do ſo Peremptorily fix upon as the way in which, or manner how God in *Eternity* foreſeeth all things that ſhall ever come to paſs; namely in his own Decree, giving them a *futurition* in the firſt place, and thence taking the *Idea* of them, in his own will: ſince that in *Eternity* there is no *prius* and *poſterius* one thing before an other, it conſiſts in a *Point*: beſide, that the free Act of God will have no neceſſary connexion with his Being, nor do they by way of emanation reſult therefrom, *Eph.* 1. 11. Who can make out theſe things? Can any one define or reſolve how

God himself should fore-see, and fore-appoint things to come, and yet notwithstanding their Futurition, or Shall-be, still we are to conceive of him (wherein he hath not bound himself by expres law, or promise to the contrary,) as retaining a liberty *pro arbitrio*, whether this or the other thing shall come to pass or not; unless we will take away and destroy the reason and foundation of Prayer, according to that of the Poet, *Desine fata Deûm flecti sperare precando*, let us never think by prayer to move God to reverse his determinations, or to alter that which he foresees, and therefore will, and must be. We ought not to pray, only, for that it is our duty, and as that which fell also within Gods predetermination; but we are in our addresses to him, suppose under a national calamity, or a particular distress, to conceive of him, as yet free at his pleasure to prosper, or blast us, in the very instant wherein we pray to him, and accordingly as we shall demean our selves, we may expect from him, though we have no certainty of the event. *Jer.* 18. 7, 9. *Jonah* 2. 9. *Zeph.* 2. 3. *Exod.* 32. 31, 32. 2 *Cor.* 12. 8. And not think that once he could help us, antecedently to his determination, or before the contrary was future; but that now he is not at liberty as before to proceed either way, or to be moved by any Address to him, *&c.* and yet to form any adequate conception of the consistency of these things, may be to us impossible.

(2) Nor is the question touching Gods preordination, or free decree of all actions, or events, [either *efficiendo* or *permittendo*] whether they be good or evil: though I deny that the decree of God did enter into them after the same way and manner. God did from *Eternity* predestinate, or decree some of fallen man, (fallen I mean, *ut in esse cognito*, such in the foreknowledge of God) unto salvation, and unto faith and holiness in order thereunto, *Rom.* 8. 29, 30. *Eph.* 1. 4, 5. 2 *Thes.* 2. 13. He did decree to cause it so to be; And the same doth and shall come to pass as the Effect of it. But I deny that God did so decree the fall of man (though he did to permit it,) or that he did so predestinate any man unto unbelief, impenitency, and rebellion, the *Material* of it. Thus the learned Bishop *Davenant* in his Animadversions against *Hoard, mihi* p. 105. *Predestination is a cause effectual in the producing of all salutiferous actions; But reprobation (or preterition) is no effectual cause in the producing of any wicked actions. And, we hold not that God hath determined to produce any bad actions in men, as impenitency, or the like,* so p. 258. Predetermination in this sense taken, as an immanent act in God, and the same with his decree, precisely in its self; It puts no more into his Subject than his bare Prescience. How the event,

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or things decreed ſhall be brought about falls within the decree too; But that belongs to the execution, and is *de modo*; which may be, as well by permitting, or ordering things (ſo as to aſcertain the exiſtence of what is decreed;) as by affective production, or cauſative determination, and ſpecifying the operation of the creature, in perſuance of his decree. and ſuch a difference there is: Gods will giveth Being and Exiſtence to the Object of his love; Not ſo of his hatred: but preſuppoſeth it only there; and yet both the one and the other, are births lying in the womb of his *Eternal decree*, whether they ſhall have a true Exiſtence or not. Even touching the evil, projections, and actions of men, God hath predefined, which of their contrivances ſhall take effect, and which not; what Weapon ſhall be improſperous, and what ſhall proſper, *Dan.* 8.25. and 11.25,27. *Iſa.*54.15,17. *Jer.*47.7. *Iſa.*44.7. his determinate counſell and purpoſe is concerned therein, *Iſa.*46.10. *Act.*4.28. Of which more hereafter.

(3) Neither is the queſtion touching the providence of God, either in the ſuſtentation or conſervation of the Being of man, or of his concourſe to the enabling him unto the production of his Acts and operations in general; nor of his influence and cauſation as to good actions; (nor yet touching his order and government of the world,) but it is, of his preçurſe, or tranſient influence, unto the determination of the Subject, in the exerciſe and ſpecification of his Acts, antecedently (at leaſt in order of nature) to his own determination, and that in relation to evil actions eſpecially, whereof we are enquiring. Here it's granted.

1. That the creature, as to all its actions in general, hath its dependance upon God the firſt cauſe, on his manutenency and ſupportation both in *eſſe & operari*, as to his Being and Motion, *Pſal.* 104. 30. *Neh.* 9.6. and conſequently that to all actions incommon, whether good, or evil, (ſo in like manner to all operation of every creature,) ſuch a ſuſtentation and concourſe of God there is neceſſary thereunto, as whereby he preſerveth the order of nature, and enableth every cauſe to produce its effect: and, that by his continual energetical operation and influx (which is the ſame) he doth concurr with the reaſon and free will of man, at leaſt *concomitanter*, in its own election and free determination, as that whereupon the Will in acting, the Acts of the will, and its Actions willed, do depend, and without which the Agent could not ſubſiſt nor move of himſelf at all, *Act.* 17.28. *Rom.* 13.36. But it hence followeth not but that man hath a ſelf determining power, (that preſuppoſed) as to ſome acts, or actions, which he hath not loſt his capacity unto, 1 *Cor.*7.37.

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The Providence of God, whereby he upholdeth all things, *Heb.* 1. 3. and by his general influence doth preserve, and keep alive the power, and operation of the creature, doth differ from Creation: that is the production of something out of nothing simply, or out of the power of Nature, or of any second cause; this is the sustentation of something already in Being, supplying it with strength for the reduction of its Power into Act. It's of the ordinary, and mediate providence of God that I am speaking, in the execution whereof, he cooperateth with the creature, yet so as that the creature hath its immediate influence into the specifying the effect, by virtue of its proper Form, and God acteth, but *mediantibus suppositis, ac virtutibus causarum secundarum*, as *Ames* expresseth it, mediately according to the law of the Being, or the power, and peculiar nature, or virtue of the second cause, already stamp't upon it, (specifying the Act or operation of the first cause here, in a sense, unless he will change or turn the course of nature, *Jer.* 31. 35, 36.) Gods influence by his presence and virtue reacheth unto all and every operation of the creature, yet it is according to their nature; he causeth not fire to coole, or the water to burn; It were a miracle if it should. Let but the general influence of the Heavens, reach the Trees, and herbs, and every one will bring forth its own kind; the Effect is already in the Cause; it's no creation.

So for man, of whose essence it is to have dominion over his own actions, or a liberty of specification of his own acts within his sphere, by the Law of his Creation: the Principle is preexistent in the Subject, which we call a power, (*ad actum* to the act, else its no power) supposing the common providence and assistance of God, *Act.* 17. 28. (in whose hands our life and breath is, *Gen.* 2. 7. *James* 4. 14, 15.) he can determine himself this way, or the other, according to his judgment of reason and discretion, such as it is; else he is no man, but a meere machine, inferiour to all the rest of the creation of God; to be sure not capable of being the Subject of moral government. In such sense as every species of creatures are said to have their different nature, tendency, or law of operation connate to them, suited to their Being, (which providence works,) of their own: so is the actuation thereof consonantly thereunto, their own, and essential to them, as well as the Principle; no creative Act, but the Law of their creation. What meaneth the plastick virtue given to the earth, and plants, *Gen.* 1. 11. or the prolifick power of other living creatures, p. 22. or the rational faculties or active Powers wherewith God furnished man, p. 26. if they be not a Power unto act so long as their nature abides entire, and is sustained, and no impediment be

be in the way? take away action, and you take away Life and Soul. The Nature of a ſtone abiding, it will fall downwards, without any premotion extrinſecal to its ſelf; and ſo will the Fire burn, if it's quality which is eſſential to it be conſerved; and the Beaſt will follow its inſtinct, ſo long as its nature remaineth, and determine its ſelf to, or turn to the right hand or the left at the call of its Owner, according as it is Diſciplined; It is within its power, if no natural Impediment hinders; and ſurely the ſame is not wanting to man ſuitably unto his Nature, through the aforeſaid common Providence of God, (without his being Phyſically Predetermined therein by him:) a power to ſpecifie his acts according to his own Inclination, in reference to his natural actions, unto which by the Apoſtacy he is not diſabled; and ſinful actions, to which by it he is vitiouſly preponderated and diſpoſed. This the Senſe of all Mankind doth give in its ſuffrage to. Gods ordinary Supportation and Concurſe is ſufficient, to the flux of an effect, within the limits of the cauſe, or its power *à naturâ inditâ* or *inſitâ*, by God given it unto ſuch effect.

2. As to good Actions, ſavingly ſuch; It's granted, that beſides the firſt Change wrought by God in the Soul rendring Potent, Habile, and diſpoſed to ſuch Acts, new-biaſſing, or invincibly turning, and inclining it towards God and Holineſs, unto which it was before Impotent and wickedly averſe, *Eph.* 2. 1, 10. and 4. 22, 23. there is ſtill neceſſary a continued Influx of more than ordinary Divine Aſſiſtance, to keep alive, and to influence and determine the Soul unto thoſe Acts of true Piety or Holineſs which it hath the next power of, or is in an immediate capacity unto; and that, on the account of the remaining darkneſs of the mind, and the prevalent Counter-actings of the Law of Sin, the Reliques whereof are yet abiding, *Rom.* 7. *Gal.* 5. and the weakneſs and imperfection of Grace, *Rev.* 3. 2. This is the τὸ θέλειν καὶ τὸ ἐνεργεῖν the Will and the Deed whereof the Apoſtle ſpeaks, *Phil.* 3, 13. and Chriſt Jeſus is to that end Conſtituted to be a Head of vital Influx to them, *Col.* 2. 19. *Joh.* 15. 4. and Supplies are promiſed of God to them, in waiting upon him for the ſame, *Iſa.* 40. 31. *Eph.* 3. 16. and accordingly, ſo far forth as the Inclinations and Actions of Gods People are regular and gracious, ſo far its granted to be owing to the Grace of Chriſt, and the Operation of his Spirit, 2 *Cor.* 9. 15. but ſo is not the imperfection thereof, not owing to God at all; no more than any other neglect.

A Godly man through the Divine help, 2 *Pet.* 1. 3. may or can act, or he may ſuſpend his Acts in an ordinary way; there is no Saint living that doth all the good which he might or could do; or that hath not cauſe as well to be Humbled before God, for his Will-nots, as his Can-nots;

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for his Neglects in what he had grace sufficient for, awaiting him, 2 *Pet.* 5. 8, 9. and he could have helped. And, supposing him Predetermined at any time (after the manner of his first Conversion) in his Gracious operations, in pursuance of Gods Election; when negligent or relapsing, prevented or recovered, *Luk.* 22. 32. It followeth not that God is the Determiner of him to what is imperfect or sinful, accompanying the Act to the which he is so Premoved, or Determined; not to the *materiale* of it. Suppose a man, for Instance, to be efficaciously excited by God to give an Alms to a Disciple, (which is good) and withal that he hath an admixture of Ostentation in his mind accompanying it, (which is sin, *Mat.* 6. 1.) such Thought is of himself, or of the Devils injection, not of God's: and if his Charity were disposed to a Disciple, and not by him designed to be bestowed on him in the name of a Disciple, *Mat.* 10. 42. that Omission was his own, nothing of God's; all that God caused or effected was good; and what was irregular or sinful was *de suo* of his own, *in concreto*, both the Act, and Omission; as well the Substrate matter of which the sin is denominated, as the sin its self in its abstract nature adhereing thereunto.

As to the Manner of God's Operation on the Soul in its first Change, I take it to be unto us very far unknown; nor do I think any Article of Religion to depend on the stating of the same. Some affirm a Physical predetermination of God, of all and every the Acts and Operations of man; such Physical precurse, and efficient pre-exciting and determining influence they assert to accompany, and to be necessary also to the specification of any Act whatsoever, whether good or evil, as that without which the Creature could never act or determine its self at all. To me it seems hard to make out, whether there be any such way of Gods determination of man, as that termed *Physical* in Contradistinction to *Moral*, though here, as to good I would most readily admit it; (for to evil I do peremptorily deny it) I mean to good actions; for it's non-sense to speak of Predetermination Physical or Moral either, to ought but the act or action, which is good or evil, upon an account Adventitious, and Extrinsecal to its self, as related to Law. What it is I say that God doth in the Conversion of a sinner, as to the way of working that first Turn to himself, seems to me difficult to find out, *Joh.* 3. 8. If such a Physical operation there be, terminating on the entity of the Soul, (it must as well reach the body too, the Ministerial and Organical parts; which are also said to be sanctified, 2 *Thes.* 5. 23.) it may consist in the suscitation or elevation of its natural faculties, rendring them capable of taking in a new Impression, or irradiation, from the Word and Spirit, to which the soul was disabled

abled before; which some understand by Vivification or Quickning, 1 *Cor.* 15. 45. *Eph.* 2. 1. and opening the Heart, *Act.* 16. 14. and Understanding, *Luk.* 24. 45. Bending also, and applying the Faculty to the Object, in order to its receiving of the Impress and stamp thereof upon it, *Job.* 33. 16. the Signature of Truth upon the Mind and Heart, all which I deny not; but still, evident it is That God worketh not any Moral Change on the Understanding otherwise than objectively, also by offering Reason to it, or proposing that before it which invincibly bindeth it to an admittance thereof, *Hos.* 11. 4. and the Gospel is the deepest Reason, and Faith the most solid Understanding, *Mat.* 13. 44, 45. *Isa.* 1. 18. the Word of God is the Seed of the New Birth out of all question, *Jam.* 1. 18. 1 *Pet.* 1. 23. and that as proposed to the mind, 1 *Cor.* 4. 15. and intertained there, *Jam.* 1. 21. Nor doth God work on the Will or Affections, or Executive power in Conversion, otherwise than *Mediante ratione* by the intervention of Reason, 1 *Cor.* 2. 4. not by any Physical attingency immediately, but by Moral Suasion, and Objective Proposal, by the Mind, the eye of the Soul. God shall perswade *Japhet*, *Gen* 9. 27. By objective Proposal, and moral Suasion, I do not intend onely, that of God Externally, in his Word Commanding, Perswading, Counselling, *&c.* or in and by the Ministry of Man; but moreover his Internal application to the Soul in the Ministry of the Word, or otherwise; where yet the Word is the Instrument in the hand of the Spirit, working in a Moral way; efficiently too in a Sense; yet not *modo Physico* after the manner of a real Impulse, or proper Physical Action or Causation. God knoweth how to reach the Reason, and Elective Faculty, the main Springs of the Soul, and how to fasten a Nail there, *Eccl.* 12. 11. a fit Word, spoken on his Wheeles, *Prov.* 25. 11. how to catch the Soul e're it is aware, *Luk.* 5. 10. to allure and draw, *Cant.* 1. 4. (not *motu physico*, by proper physical determination I take it, but) by convincing Reason and Teaching, Instructing with a strong hand, *Isa.* 8. 11. Every man that hath heard and learned of the Father, cometh unto me, *Joh.* 6. 44, 45. is made Willing, *Psal.* 110. 3. the Stony Heart, all Prepossession and Aversation against God and Godliness, is removed, *Ezek.* 36. 26. and its sense of things is changed, *Rom.* 8. 5. and the new man is put on, *viz.* in a Moral sense, *Eph.* 4. 24. the propension and inclination of the Subject altered and changed, and become a radicated Principle in the Soul, disposing it unto Holiness.

If the Devil can so far overmatch the Understanding of man, when by God left to his delusions, that an Ἐνέργεια an effectual working is ascribed to him, 2 *Thes.* 2 9. (Whom yet all acknowledge to work only morally and objectively, 1 King. 22. 21.) Who can say but that God, who

is more intimate to man than he is to himself, can so accommodate his Word, and follow it by Internal suggestion, so fit it as a key to the heart of the sinner fast locked against him, as to shoot aside the bolt, the dissenting power, and to overpersuade and invincibly determine him to a *non posse repudiare*, an impossibility of withstanding any longer the Call of Christ, or to a free, yet certain entertainment of it, without such a physical influx as some insist so much upon, flecting the will, and predetermining it in its operation, and specification of its Acts, in a way contradistinct to that we are speaking of, and wherein it is not concerned. The Natural faculties of the soul, its powers of understanding, reasoning assenting, willing; and its affections of loving, hating, *&c.* are out of doubt *à primâ causâ*, from God as the first cause, who giveth Being to all things; and the exertion of those powers into act *in lineâ physicâ*, is from him; they are dependent Beings, and cannot reduce themselves into act or exercise without his influence or assistance; And that in the way of physical concurse and cooperat on, before and after conversion the same, *Act.* 26. 22. and moreover, it's with me out of question, that the Lord doth anticipate and prevent the soul in a more than ordinary way, in its first Turn to him, *Jer.* 31. 18. 2 *Tim.* 2. 25. rectifying all the powers of the *soul*, the *mind*, *will*, *affections* &c. Turning them to their right Object, and disposing them to their right Use, and End; that he specifieth and determineth the souls Acts and operations in conversion, which is their modification, as well as concurreth to their Entity, or enableth to their existence in the general as acts or actions. The question only is, whether this determination of the natural powers of the soul (to a believing in God, a liking, loving, willing, chusing of the things of God, or of the Spirit, directly opposite to the channel wherein the soul in the egress or exercise of those powers or acts ran before that, whilst it believed the Devil rather than God, liked and preferred the world and the pleasing of the flesh above the pleasing of God, loved *sin*, and hated strict piety) whether I say God doth change the course of the *soul*, and determine its operations as before, I mean give to will and to do, yea effectually cause so to do by any physical Precurse, or Predetermination, distinct or different from the power which he lendeth to enable the creature to all and every its natural motions and operations, or which himself evermore exerteth therein; or by a moral agency only: whether he draweth and turneth the *soul*, as the *Fisher* doth the *Fish* when he hath it upon his hook and line, by a physical impulse, or as the *Fisher* doth the *Fish* when he hooketh it, or in order to it, by laying the bait before it, where the pleasure of the bait or hopes of food presented in the fancie, doth allure and draw it, this way or that,

till it hath takn it in, or ſwallowed it; which is an objective drawing, and like to that which is moral in men? (I mean it not in the *Arminian* ſenſe, ſo as to leave the *ſoul* indifferent, or the Will in ſuſpenſe, that whatever God doth on the contrary, it ſtill may eventually will, or nill, chuſe, or refuſe, caſt the ballance this way, or the other; but) whether Gods actual efficacious and powerfull determination of the Will of the ſinner indeclinably to Good, many not be effected, and brought about by the way of moral operation, or cauſation (as well as phyſical) where the *ſoul* ſpecifieth its own Act, in a way more congruous to its nature, and yet can go no other way in its elections without offering an affront to the dictate of its own Reaſon and Underſtanding, *Pſal.* 119. 36, 8. *Luk.* 15. 17. Firſt rectified by the ſpecial Grace and help of God, *Col.* 3. 10. *Job.* 33. 16. *Jer.* 31. 11. *Joh.* 4. 10. (after the ſame manner) by a divine Inculcation of Truth, and fixation thereof upon it, to a ſaving illumination, *Mat.* 5. 22. *Joh.* 14. 26. and 16. 8. But that God doth not either the one way or the other, predetermine men to actions wicked and ſinful, I take here for grant, and ſhall hereafter prove: I mean, neither by external legal Commanding, counſelling, or perſwading; nor by internal moral ſuaſion, or Suggeſtion, (which is yet more powerfull) tempting, or ſoliciting effectually thereunto; much leſs by any phyſical Thruſt, or premotion of the Will that he ſhould influence it inevitably and inſuperably in its election of two objects lying evenly before it; one good the other evil, to chuſe and determine it ſelf to that which is moſt nefariouſly wicked; which at the ſame time he dehorteth from, and declareth his abhorrency of, and threatneth to puniſh, *Dut.* 29. 20.

Here by the way, let me take occaſion to note the diſadvantage, which (to my beſt underſtanding) I conceive the truth of God to have received, in the management thereof in the Point now mentioned, by thoſe who go the way of phyſical Predetermination, whil'ſt ſober and worthy men of that perſwaſion, in their popular Sermons, undertaking (as one doth in print) to vindicate the Sovereignty of the Grace of God in the beginning and carrying on of mans converſion, and ſalvation, and for the maintenance of the neceſſity of effectual grace therein, ſhall pitch upon ſuch *mediums* as theſe, namely (1) That the denial thereof, diſparageth Gods providence; For that it breaks the eſſential ſubordination between the ſecond cauſe and the firſt. (2) It deſtroys preſcience; for how then can God infallibly foreſee the Motions of the Will, and the Effects depending on it, the event being uncertain? (3) It deifies the Will, making it ſupream and independent upon God himſelf, *&c.* which do as well prove, and are the main arguments brought for the maintaining of Gods efficacious prede-

termination of men in and unto their Unbelief, Rebellion and all the most impious actions whereof the most profligate sinner is guilty; and cuts the throat of the fourth argument; that it abolishes all prayer and thanksgiving: for that, on the former *Hypotheses*, the meaning of such prayer to God must be only, that he would change his operation, and cease to premove and determine the Will to that, which he had all along before guided and overruled it to; that he would counterwork his own prior determination, and now turn it, and determine the Will to good, as before to evil; which is a strange notion of prayer. Nor can the soul in good earnest thank him for it, when done, if it be indeed really convinced that it might not thank it self that it was done no sooner: or that it may thank God that it so long resisted his Spirit, and walked in the path-way of destruction, in every instance whereof, it was effectually predetermined by a superiour agent, on whom it had its dependence, who foresaw all its motions, who had an absolute supremacy over its Will, and unto whose efficient energetical Operation it could not but be obsequious. If we had no other *medium* to oppose *Arminianism* by, in the Point of effectual Grace, I should take our case for desperate; and the remedy to be no less dangerous than the disease. But to proceed,

3. As to the Providence of God in the Government of the World; It's granted, that God doth not carry it as a meer Spectator, but that his Providence is positively active in the disposal of all Events under the Sun; even to a sparrow falling to the ground, *Mat.* 10. 29. or to the Lot that is cast into the Lap, *Prov.* 16. 33. All the Issues of Health and Sickness, Poverty and Riches, War and Peace, Life and Death, they are in God's hand, *Eccl.* 9. 11. *Job* 14. 14. 2 *King.* 8. 11. *Jer.* 10. 23. *Prov.* 16. 9. *Eccl.* 11. 5, 6. nor are sinful men out of the limits of his Supremacy in the order and disposal of their actions; which of their Projections shall take Effect, or see the light, and in what Circumstances, and which not; *Psal.* 29. 10. he hath all wicked men upon his hook, *Ezek.* 38. 4. the Heart of the most Absolute on the Earth, at his Pleasure and Disposé. *Prov.* 21. 1. *Isa.* 10. 5. and 44. 28. and 45. 7, 9. *Psal.* 33. 15, 16, 17. the Overruling Providence we acknowledge in the order of all Events, whatever betideth us. Yet hath not every Providence the same aspect with it, though Gods hand be in it all. Suppose for instance, a man walking in the Streets, the Tyles of a house, he not perceiving any danger, may slip, and fall on him: or he seeing them ready to fall, may yet to save the wetting of his foot, chuse to adventure the going under them, rather than to cross the way, and they happen to hit him: Or, one from the Roof of the house wittingly throwing them down upon him; and wounding him either way,

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in them all, he must acknowledge, and eye Providence: but in the first instance, though there was a natural cause and reason of their Falling, yet he wholly resolves his Misfortune into the Divine Providence, which could have diverted him from coming at that instant there, but did not; or which ordered things in such a concurrence of Circumstances, as that it should so fall out that he should not avoid the Stroke of them. In the second, he Notes the Providence, and withal repents him, and befools himself for his rashness and oversight that he prevented it not, when it was in his power; God could have turned his thoughts too, and did not; and so might he, had he considered the Danger as he should and could have done. In the third, he acknowledges Providence also, but he blames the Person that did it, and seeks his remedy against him, for his Illegal act. If yet the Person that wounded him should confidently argue with him, that he should rest satisfied in the Dominion of Providence, and not look at him; that he was invincibly or effectually premoved and determined to it; his Reason and Free-will was in it indeed, but he could not help it: that the Entity of the Action was good, and for the *anomie* or irregularity, it was a Privation, a *non ens*, had no efficient cause at all, he had no hand in that, nor yet can tell untill it be pleaded, whether any Law will take cognizance of it or not. I doubt that the party aggrieved would hardly stand to dispute his distinctions; but he would teach him better.

Gods Providence in the Government of sinful Actions is not in dispute; but the Question is *de modo*, how God serveth himself on sinful men, or determineth them in their sinful actions to serve his Providence? whether by his transient influence upon their Minds and Wills, he pre-exciteth, premoveth, and predetermineth them unto such Acts or Actions: or some other way he ascertaineth the Event onely? the latter is it which I affirm; and the former, by many asserted, is it which I oppose.

Touching the first Apostacy of Men or Angels, the Scriptures give us no account directly relating either to the Decree of God thereof, or his Agency therein at all. The Angels that fell had a possibility of attaining Happiness, and a sufficiency of Divine Grace given them to have preserved them from their Rebellion, had they not by a Voluntary Act of their own abused it; so had Adam; no decree of God did hinder him from creating him with a sufficiency of Grace, or with a possibility of Standing, saith *Davenant*, *Animad. p.* 282. Yet that God foreknew their defection, is out of doubt; yea, and that his Governing Providence was highly concerned therein, and served thereby.

For the Providence of God, or its concernment in all the future Acts of Sin, whether of wicked Men or Devils, since the first Apostacy, therein

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the Scripture doth lend us more Light; in which, there is not one instance upon Record, where God is said to Decree, Order, or Determine the Being or existence of such or such evil actions, yea, or to do them, the which (if I be not much mistaken) may not be made out, were it necessary, to be within the reach of Humane Reason to fathom, and to assign how he might bring it about most certainly; and that by no other *medium* but that onely of Permission and Impedition, and objective proposal or Premotion, exciting to Cogitations and Actions good, and Materially agreeing to his Law. Which two former, ordinarily insisted on at every turn by Divines, to solve the equity of Gods Justice in his procedure with men, notwithstanding his Providence over ruling their sinful actions: the former notion of Physical Predetermination doth wholly deny, and overturn: For, if the *motus primo primi*, the first figments or thoughts of the Heart, or machinations of the Mind, *Isa.* 59. 4, 5. and Conceptions of the Will, *Psal.* 11. 2. *Job.* 15. 35. be forged by God; if the Will cannot elicit any Act, nor imperate the execution thereof, nor the executive power follow, otherwise than as the obediential capacity of the Subject, or possibility of action contained in the powers, in an indifferency or indetermination, must be first reduced into Act, and also determined by God himself as the first cause, then is Permission, and Impedition or hindring, a meer *Chimæra*; what should he permit, or prevent in others, or what need of that, when he determineth all, and doeth all himself; or efficiently determineth the second cause to it, as is supposed? But that such a thing there is, and that predicated or affirmed of God in Scripture, innumerable Texts do plainly speak; and also accommodate to our present Enquiry. God is said *to Suffer the Nations to walk in their own ways*, Act. 14. 16. So *Luk.* 8. 32. *to Suffer the Devil to enter into the Herd of Swine*; and to *permit*, or to *give men up* to the Swing of their own Hearts Lust, *Rom.* 1. 24. till he see what their end shall be, *Deut.* 32. 20. And frequently again to obstruct or hinder what else would certainly be Effected, *Gen.* 12. 6, 7. *God withheld, and suffered not* Abimelech *to touch* Abraham's *Wife*, chap. 20. 6. *he suffered no man to do them wrong*, Psal. 105. 14. *none shall desire their Land*, Exod. 34. 24. *He maketh Diviners mad, and turneth Wise men backward*, in order to the *performing of the Counsel of his Messengers, and all his Pleasure*, Isa. 44. 25, 28. *Disappointing the devices of the Crafty, so that their hands cannot perform their enterprise*, Job 5. 12. *the remainder of wrath shall he restrain*, Psal. 76. 10. & 106. 46. How many wayes can God render abortive the Conceptions of men, prevent them, or cause them to miscarry! hence is that *Memento* of the Apostle *James*, ch. 4. 15. *Ye ought to say, if the Lord will we shall live, and do this*

this or that. So *Joh.* 19. 11. *Pſal.* 64. 5, 7. in like manner by exciting to Good, may God cauſe, that an other evil rather than that projected ſhall be effected, as *Gen.* 37. 20, compared with *v.* 26. and that in perſuance of ſome farther Deſign, *ch.* 45. 8. *Mat.* 26. 63, 65. or by giving a Diverſion only, *&c.* Wherein God's providential diſpoſal of the Event or order of this, rather than the other to take effect, neither diſpoileth the Creature of the liberty of ſpecifying his own Act (in a matter wherein he muſt be accountable to his *Judge,*) nor doth make God the cauſe or determiner of it, any more than *Davids* ſlaughter of the *Amalekites*, 1 *Sam.* 30. 17. lay at the door of the *Philiſtines*, *ch.* 29 7. who would not let him abide any longer with them: or than my coming by on the Rode, when a *Robber* is about to ſet upon a Perſon, and ſo preventing him thereby, would inferme to be the cauſe of his next robbery or murder that he commits immediately in another place; although I foreſaw that it would ſo prove.

Yet ſuch is the order and Direction of God's Providence, ſuch his dominion therein, in every inſtance of that kind, that his determinate counſell may be affirmed to reach the moſt wicked actions, in a ſenſe, *Act.* 4. 28. *Iſa.* 46. 10. when he hath any Deſign to ſerve by them, *Gen.* 50. 20. Yea, he is ſaid to bid, and to do them. The Lord hath ſaid unto him, curſe *David*, 2 *Sam.* 16. 10. I will do this thing openly, and before the Sun, 2 *Sam.* 12. 12. he moved *David againſt them, to ſay, go number the people*, *ch.* 24. 1. even when the *Devil* does it, 1 *Chr.* 21. 1. 1 *Theſſ.* 2. 11. The Lord hath taken, ſaith *Job.* ch. 1. 21. when the *Sabeans* had ſpoiled him; and, God had ſmitten him he ſaid, or he received that Evil of his Boils, from him, *ch.* 2. 10. when it was the *Devil* that had done it, by God's permiſſion, *v.* 1. and would have reached his life too, would he have ſuffered him, *v.* 4. without any premotion of God's therein, or Predetermination, otherwiſe, as to the manner, than by a non-impedition of his own motion and Inclination. The Event is indeed in the Diſpoſe of God, and the *Executioner*, as the *Axe*, *Rod*, or *Staffe*, in his hand, *Iſa.* 10. 5. Yet ſo, as that he retaineth a dominion over his own Act therein, (Gods ſuſtentation, concurſe, and permiſſion preſuppoſed,) he is not a mere *machine*, or dead *engine*; nor yet his Reaſon and free Will carried along after the way and manner of a vital engine, or ſpontaneous inſtrument, yet neceſſarily: but is ſo termed, from his ſubſerviency at that time to God's ſpecial Providence, and inſtrumentality in performing his Deſign; (though in ſuch a way, as he he may juſtly and equitably afterwards be called to an account for the ſame; as well for the fact, *Iſa.* 10. 12, as for the circumſtances of it, *vi.* 7. 13.) otherwiſe than in every other Omiſſion of his, or every Act of Unbelief, Impenitency, Hatred of God, and the like:

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men are not ordinarily ſtyled God's inſtruments therein, or compared to the *Axe* or *ſtaffe* in his hand, or to be conceived of by us as ſuch, with reference thereunto, Herein I ſubſcribe to the worthy Biſhop *Davenant*; As for the procuring and working the impenitency or infidelity of Reprobates, God doth not (ſaith he) at all work any vitious diſpoſitions, or defective and ſinful actions in ſuch men; wicked habits or diſpoſitions are diſeaſes bred within mens own ſoules, (*and yet they have an entity*) not infuſed into them by the *Phyſician* of our ſouls: wicked and ſinful *actions* are the productions of their own corrupted free-Will, and not produced by any divine operation working in them: for it's onely in holy and good actions that God giveth us both the Will and the deed, *Animad. p.* 120. neither doth God draw any man unto ſin, by an unconquerable power, but he permitteth ſome men, by the Devil and their own luſts to be drawn from ſin to ſin, till at laſt they periſh in them; o ſwhom *perditio tua ex te*, thy deſtruction is of thy ſelf, notwithſtanding, is moſt truly verified *p.* 121. although the Will of God hath the determining Stroke amongſt all poſſible evil actions or events, which ſhall infallibly be, and which not: And God may be ſaid to be the prime cauſe of the ſubſtrate matter or act, in every motion, whether of the ſoul or body, as in whom we live, and move, and have our Being, as the ſame learned *Author* aſſerteth; Yet doth it not follow, but that man ſtill retaineth his ſelf-determining power *quoad ſpeciem actûs*, a liberty of ſpecifying his own act; as the ſame *Author* maintaineth with St. *Auguſtine*, *deus ità ordinat omnia ut proprios motus exercere ſinat.* p. 154. (From whence the formal nature of good or evil reſulteth, as the ſame is conform, or inconform to the Law of God; I mean from its ſpecification, not its Entity in the general.) The *Sabeans* and *Chaldeans* for inſtance, had their power and their actual Exerciſe thereof from God enabling them to take goods and drive cattel, and to deſtroy the life of man, or beaſt; but the ſpecification of that power, in the actual Exerciſe thereof, or it's modification, (which hath nothing more of Entity, which way ſoever it's determined) unto the Robbing of men, or ſlaying of the innocent, was not of God, but of themſelves: that they ſpoiled *Job*, not another man, and ſlew his Servants *in individuo*, and not another mans, was of themſelves; and of God too, though in a different ſenſe: of themſelves, as the immediate cauſe of the action; of God, as the prime cauſe, or fountain of Being and Operation: of themſelves, as the ſpecifyers of the act, according to their own free election: of God, in that he permitted it, for the triall of his ſervant, (when poſſibly he had hindred them from hundreds of ſuch like exploits before, and beſides that, overruled its circumſtances ſo, as that it ſhould infallibly light upon him, and no other man at that time.

time. Which I cannot better expreſs than in the words of the aforeſaid learned man; 'Thoſe that derive the evil Actions of men from their own 'Free-Will as the proper efficient cauſe, and the exiſting or coming of ſuch 'actions *in eventum à decreto dei permittente & ordinante*, into event, from 'the permitting, and diſpoſing decree and appointment of God, are in no 'errour at all. *p.* 57. The providence of God reacheth to all Events, and 'actions; but for wicked actions which according to Gods eternal deter-'mined Decree come into act at the time appointed, as the Betraying of 'Chriſt, the murdering of him, and ſuch like, the *Devil* and mens Free-'Will are the only moving and determining cauſes unto them. *p.* 115 God 'cannot be an *Author* or *Producer*, much leſs an *Inforcer*, in regard of any 'ſinful action, yet he may be a determiner in permitting it. *p.* 118 Gods de-cree *in malis*, is only, as he termeth it, *anteceſſio ordinis*, not *cauſalitatis*. (4) Nor is the queſtion yet farther, about Determination in general, or Pre-determination ſimply conſidered, or of the compoſſibility, or conſiſtency thereof with humane fredom. For its granted,

1. That an *Æquilibrium* or Indetermination is not mans beſt ſtate. Such a pendulous Suſpenſe or Even-poyſe, and inclination of mind and Will, in the Exerciſe and ſpecification of its acts, (*conſequenter*, after the ob-ject is united with the faculty, and reaſon hath weighed the good and evil, the conveniency and inconveniency of things in its ballance, and delibera-ted about it,) is the ſoules ſickneſs or diſaſter; ariſing from an inſufficient appl cation of the Object, or defect in the Underſtanding, an inability to judge of the Good or Evil of what lieth before it, which ſhould ponderate it, and caſt the Scale in its election, that it hangeth in a Suſpenſe. (which is the freedom which *Arminians* ſeem to plead for.) True Freedom con-ſiſteth not in a power or liberty, after the due exerciſe of ratioc.nation, be the evidence what it will, to write black for white, or white for black, to judge Evil Good, or Good Evil; or ſtill to be undetermined about it, for fear of foreſtalling the will: or in a power or liberty, in the will, not to follow the *liberum arbitrium* the free award of Reaſon, or for the ſoul in willing not to be confined to its own reaſon in what it chuſeth or avoideth: or *pro libitu* arbitrarily or at his pleaſure to elicit and imperate what it liſteth, though againſt the ſentiment of the mind; or at leaſt, that after reaſon hath iſſued in a judgment, the Will ſhould ſtill be indetermined to one. Such a dominion over its reaſon, or liberty and freedom of will, cannot but be ab-horrent to the nature of man. All that can be deſired is, that the ſoul hath ſuch a freedom of Will, and dominion over its own acts, as that, in what ever it willeth, it acteth as a vital and rational agent, in reſpect of its pro-per nature, and internal principle of operation, with ſuch a natural indif-

 ſerency,

ference, *in ſenſu diviſo*, before it acteth, (for *quicquid eſt, quando eſt neceſſariò eſt*) as whereby Reaſon propoſing to the Elective Faculty diverſe Objects, that have no natural Connexion with the Will, in determining its ſelf to either, it followeth the dictate of its own judgement of Diſcretion, void of all natural Neceſſity, ſuch as when the Fire burneth; or of Coaction, as when a man is haled or carried without or againſt his own choice; neither is led by a blind inſtinct, as the Beaſt; nor acted like a meer Machine or Engine, that ordereth not its own motion, nor knows its uſe, or tendency.

Its generally acknowledged, that if the Underſtanding hath but one Object alone propoſed before it, or but one way or means to ſuch an end; or that if the Object be preſented in all reſpects good, as, *circa finem*, that happineſs in General is to be deſired; or if any particular Object be preſented as *undequáque bonum*, having no appearance of Evil in one reſpect, as well as of Good and Eligibleneſs in an other reſpect, the Will *quoad ſpeciem actûs*, if it acts at all, muſt cloſe with it, and cannot refuſe the ſame; and ſo, if there be in it *omnimoda ratio mali* an appearance of nothing but Evil in all and every reſpect, it muſt neceſſarily repudiate, or nill it, and cannot otherwiſe determine its ſelf. Yea and it is affirmed of God himſelf in Scripture, that he is not at liberty in ſome things to determine himſelf, or to will, or act otherwiſe than he doth; its impoſſible for him to lye, *Heb.* 6. 18. or not to do that which is juſt and right, *Gen.* 18. 25. the Saints alſo in Heaven are determined to good, (as was our Saviour Chriſt even on earth, they are invincibly inclined to it; and it is their Perfection, that it's (as well Naturally as Morally) impoſſible for them to will the contrary, and that for reaſons unalterably preponderating them that way, keeping the Will Habitually fixed, and indeclinably pointed towards God, and Holineſs, wherein all future inſtances of Worſhip and acknowledgment, (being included, as the effect in its cauſe) are Virtually in Act, the faculty being ſo far forth determined; and it's our unhappineſs that it is otherwiſe with us now. It's no defect, or want of any deſireable Freedom of Will, that a man cannot obtain of himſelf to cut his own throat, or feel not himſelf indifferent about it.

To be determined to evil onely, or to be in ſuch ſtate and condition as that, to do good, *formally* ſuch, every way pleaſing and acceptable in the ſight of God, is impoſſible, to be ſure is a moſt Deplorable eſtate; though it be *ab intrinſeco*, from an innate Principle. Neither is it denied, but that ſuch an indetermination as ſome ſtate the Freedom of mans Will to conſiſt in, were better, and to be preferred before a determinate Fixation in, and inſuperable propenſion of Will unto Sin, *Jer.* 13. 23. 2 *Pet.* 2. 14. But

ſtill,

ſtill, though lapſed man (till reſtored by Grace) doth not eſtimate aright of the things of God, though he nauſeateth the things of the Spirit, and declineth God and Holineſs: It's not from the Enjoyment, or want of any ſuch Freedom as is eſſential to Humane nature, (nor can he plead an equitable diſmiſſion from his obligation to Obedience; ſince he is diſabled by his own fault:) but from a privation in his mind, *læſa facultas*, a peccancy or diſeaſe therein, as to his diſcerning and reliſh of Divine and Spiritual Objects, *Eph.* 4. 18. *Rom.* 8. 5, 7. and a vicious diſinclination in his Will and Affections ballancing him another way, *Gen.* 6. 5. *Eph.* 2. 3. *Joh.* 3. 19. Free Will is ſtill retained. What though a man cannot turn the courſe of the Sun in the Firmament? yea, what though many attainments, as well Natural, as Moral, be now impoſſible to man, which were poſſible to *Adam*, and of his concreated perfection, *Gen.* 2. 19? what if he be a lover of pleaſures, more than a lover of God, 2 Tim. 3. 4. and cannot obtain of himſelf to do otherwiſe? Yet is he a man ſtill, a rational and voluntary Agent in all that he doth; and retaineth a Dominion over his own Acts, and a Liberty in their Specification too, of all within his Sphere and Compaſs.

The Saints in Heaven, notwithſtanding that their ſtate is no other than of a determinate perfection, (not of Indifferency to Good or Evil,) yet they retain a liberty of Competition, Contrariety, or contradiction in their Acts, with reference to this or that particular Object, within the bounds and limits of God's Will and Law, indelibly engraven on their heart. The Natural or Unregenerate man in like manner, notwithſtanding his impotency to Good, and invincible Propenſion determining him to Evil in General; yet retaineth the like Liberty and Freedom, to Will or Nill, to Chuſe or Refuſe, and conſequently to Do or not Do this or that, (in the ordinary way of Gods Providence) ſave in what, by the Apoſtacy, or by a radicated Habit or Cuſtom in Sinning, he hath Diſabled himſelf, or is left of God. In his Natural and Civil Acts, or in his Sinful Acts, he hath a Self-determining power, (if God permit) he can Specifie his own *acts*, he can of two Objects before him, chuſe one, and refuſe the other, as the Cogency of his Reaſon ſhall ſway him: A wicked man can chuſe whether he will go to this Alehouſe, or that, or to neither of them: he can pay a Summe of Money that he hath given Bond for, at the day, if he have it; or he can let it alone: he can Hear, and Read, and Pray, (though not every way as he ought to do) yea were he not deficient to himſelf, might overcome his Will to it, (poſſibly he may be wagered, or by penalties be driven to it) as well as the contrary. Every diſaffection is not Invincible, *Luk.* 11. 7, 8. *Jeroboam*, *Baaſha*, and other the Kings of *Iſrael*,

upon the denunciation of Wrath againſt them, might and could, for ought we know, (we are ſure graceleſs perſons may) have Humbled themſelves, and cauſed their People to Faſt, as well as *Ahab*, or the King of *Nineveh* did, upon the like Meſſage ſent of God to them; but they did not. *Jer.* 5. 21, 23. *Mat.* 11. 23. & 12. 41. Yea and the beſt Saints, may and can do more Good, and forbear more Evil than they do, as hath been hinted. *David* might and could have forborn to make *Uriah* Drunk, or Murder him, and he could have done *Mephiboſheth* Right, againſt that Traitour *Ziba*, 2 Sam. 19. 27. but he did it not. Whoſe Heart is it that reproacheth him not for preventable Miſcarriages? In ſuch things it is, (which are within mans power either way) that God is ſaid to Try or Prove men ſometimes, *Deut.* 8. 2, 16. *Gen.* 22. 11, 12. 2 *Sam.* 24. 12.

The Saints in Glory are Immutably determined to to Good; or cannot ſin.

The Sinner, or Unrenewed man or men, they are Invincibly determined to Evil, or bent on it in the General; or cannot do Good.

Man in Innocency, he had perfect Good, or ſpotleſs Obedience; and alſo Sin, and Evil, within his power both; being made Mutable.

Man Reſtored, and Manumitted by Grace, hath imperfect Good, (compared to the Original Law) or Sincere Obedience, within his power; and alſo Sin and Diſobedience; being on Earth defectible, or not yet Confirmed; though the Decree and Efficiency of God ſhall prevent, that he ſinneth not to Death.

Yet may Free-Will be denominated or affirmed of them all. The one act as freely as the other; the worſt in ſinning, as the beſt in obeying. He acts freely that can act, or not act, what, when, and how he pleaſeth, in things which may be ſaid to be ἐφ' ἡμῖν, *i. e.* in our power; ſo doth the ſervant, at his Maſters Beck, *Col.* 3. 23. where note by the way, that to act voluntarily or freely, and yet neceſſarily are conſiſtent, and may well ſtand together. The Angels in Heaven they love God, and ſerve him, Voluntarily and Freely; ſo ſhall the Saints in Glory (and ſo doth man in his preſent ſtate, even in what hath a kind of natural Connexion with the Will, determine himſelf Freely according to the Dictate of his Reaſon and Judgment.) A Rational, a Voluntary, and a Free Choice, are Convertible Terms. The Will acteth Freely; not Neceſſarily, as oppoſed to Voluntary, either *contrariè*, by Coaction or Violence, againſt its Elicit Inclination; or *negativè*, from a meer natural Neceſſity, without Reaſon: But ſtill it *acteth* Neceſſarily in ſome ſenſe, (as the Will evermore doth, when Reaſon hath once caſt the Scale,) with neceſſity of Immutability in reſpect of the Event, which, *opponitur poſſibili non eſſe*, is oppoſed to a Poſſibi-

Poſſibility not to be, (God's Supportation and Concurſe preſuppoſed) or *eventus contrarii*, of the contrary Iſſue or Event, it can do no otherwiſe, and that from the Potency or perfection of the Rational Faculty, and Cognation that it hath with the Object. And the contrary is as true, of Wicked and Unregenerate men; they *Act* freely, following the *Dictate* of their Reaſon and Judgment, ſuch as it is, though Brutiſh, *Jer.* 10. 8, 21. & 51. 17. though Carnal, Senſual, and Deviliſh, *Jam.* 3. 15. *Jer.* 4. 22. void of all natural Neceſſity or Coaction, in their choice of Sin, and Fleſh-pleaſing, *Eph.* 2. 3. Yet do they *Act* Neceſſarily alſo, ſo as that they cannot poſſibly Will or Do the Contrary, (without renewing grace) *Joh.* 5. 44. 45. *Rom.* 2. 5. and that *ab intrinſeco*, from a Privation in their Mind, *Rom.* 3. 11. *Eph.* 4. 18. and an Impotency, or contrary Propenſion in their Will and Affections, preponderating them to Evil, (though not *ſub ratione mali*) and to a Diſreliſh of true Holineſs, *Rom.* 8. 5, 7. which is *languor & ægritudo animi* the Souls ſickneſs, and depravation of its Faculties, the fruit of mans firſt Apoſtacy from God, *Job.* 14. 4. though he be ſtill *habile ſubjectum*, a Subject capable of the Retrivement of God's Image into his Soul, *Col.* 3. 10. *i. e.* Man ſtill, with his natural faculties of Reaſon and Will; and ſo, Good is yet poſſible to him in ſome ſenſe, if God pleaſe to adapt him for it, *Eph.* 2. 10.

In and about particular *Acts* agible, within mans power, and unto which he is not *actually* or *virtually*, by a previous invincible Habit, or Propenſion of Mind and Will *predetermined*, lieth the Contingency and Evitability of Humane *actions*. In ſuch *actions* hath man a liberty of Contrariety, or Contradiction, in the Exerciſe and Specification of his *Acts*, or of Indifferency, accordingly as his Reaſon doth ſway him. He may and can *Act*, or ſuſpend his *Act*; his Will containeth within its dominion a power and poſſibility unto contrary *acts* and *effects*; what is future, is yet evitable; and that poſſible, that is not future. *Man* (ſaith the Learned *Davenant*) *hath not onely* potentiam in ſe liberam, *a faculty in its ſelf free, or capable of freedom*; *but* liberum uſum potentiæ, *the free Uſe or Exerciſe of it*. A wicked Man for inſtance, can upon other Deliberation, reſolve to do otherwiſe than he doth, which freedom is evident in Adulterers, Thieves, and all manner of Sinners, who being reſolved to Commit this or that Sin, when they perceive ſome great Danger, preſently chooſe to abſtain from it till a fitter opportunity. *Cain*, *Abſalom*, *Judas*, and others, were not under a Neceſſity of committing thoſe Sins, whereof they are noted to be Guilty; it was out of their free Election, having a power whereby they might have abſtained from them. The Angels that fell, notwithſtanding the Decree of the Divine Will, had a Poſſibility of Not-rebelling againſt God,

God, and a Sufficiency of Divine Grace given them to have preſerved them, ſo had *Adam*, had they not abuſed it. God's abſolute preſcience doth not take away the poſſibility of the contrary *Action* or Event; no more doth his abſolute decree, to think that the decree of abſolute Reprobation muſt leave men under a neceſſity of committing their ſeveral ſins, is a falſe Imagination, as every mans Conſcience is able to witneſs, ſo the aforeſaid Author, *p.* 116. 199. 328. 344. whom I have the rather conſulted, for that he is inſtanced in by ſome, and produced for a maintainer of God's Predetermination of mans will, in the ſenſe by them pleaded for; Which himſelf termeth, a *controverſy between the* Dominicans *and* Jeſuits; *with whoſe* Metaphyſical *ſpeculations our* Proteſtant Divines *love not to torture their brains.*

Nor yet do I take all Extrinſick Predetermination to be Inconſiſtent with humane Freedom in Acting. For it hath been before granted, that ſuch Predetermination of God is neceſſary unto the Converſion of any Sinner unto him, (though the Sinner is capable of doing ſomething that in the Order of Gods appointment hath a tendency to it, *Prov.* 2. 3, 5. *Iſa.* 64, 7. and it lieth at the Door of any under the call of the Goſpel, that they are not converted and healed by God, it's their own fault, *Jer.* 13. 27. *Mat.* 25. 29. and their heart will one day Reproach them for it, *Luk.* 16. 28.) neither do we, when we ſpeak of an Irreverſible, Inſuperable, Irreſiſtible Determination, (whether to good or evil Actions,) meane any more than ſuch as cannot, or rather ſhall not be reſiſted; ſuch as is efficaciouſly prevalent, and never fruſtrate. Yet is the Liberty and Freedom of Co-operation in the Subject, in ſuch caſe, no more than that of a Rational Spontaneity; it containeth in it's own nature nothing of contingency, or poſſibility of the contrary Event. In *Effectual calling*, the New Creation, (wherein God worketh ſomething above and beſides the Order and Courſe of ſecond Cauſes, in order to the new Biaſſing and Pointing the ſoul towards himſelf, Heaven, and Holineſs;) whatever the Influence or Efficiency of God be on the ſoul, or its faculties of Reaſon and Will, or his manner of Operation; (whether it be by way of objective Propoſal, and Fixation on the mind, Demonſtrating the Object, and Effectually ſetting home Truth, to an immutation therein, and turn of the Will, 1 *Cor.* 2. 4. Or by way of Phyſical Precurſe and Premotion beſides, exciting the natural Powers into Act, and inclining and bowing them in their Operation as the Fountain of Being, and motion, unto a Change or Turn into a new Courſe, Eph. 2. 2. 4, 10. of which before,) ſtill, he ſo intimately by his Preſence and Virtue reacheth, and applieth himſelf to the Active Principle of the ſecond cauſe, he ſo congruouſly accommodateth himſelf to the

the nature of the ſubject to be wrought upon, as that all the vital Wheels of the ſoul, the Reaſon, Elective power, Will and Affections go along with choice and delight in their determination, without the leaſt Rape or Violence offered to the Innate freedom of the ſoul, though God and Chriſt be carried into the heart, with a greater weight of Love than any other Object can ballance, to turn the ſcale of its Predominant Election an other way, and yet it's Invincibly or Irreſiſtibly wrought upon, and a neceſſity Induced upon it in a ſenſe. It can will no otherwiſe, Chriſt drawing, yet the Will remaineth ſtill free; for voluntary and violent, willing and forced, do *implicare*; The Will cannot be forced, and for the Will to be determined neceſſarily or indeclinably to Good, and what may render the ſoul happy, no man that prayeth to God for grace, or that acknowledgeth God therein, will ever recoil at it, or account himſelf injured thereby, or concerned to riſe up againſt it: nor is it at all repugnant to the Commands, Counſels, Promiſes, or Threats laid before men to induce them to a Returnal unto God, *Heb.* 4 1, 11. For that, the diſpenſation of this grace is, as to us, contingent, and in the uſe of means; And the ſecond cauſe hath its immediate, formal, and proper Efficiency therein. It is man that believeth and repenteth, (not God; yet the Effect of God's power overſhadowing the ſoul, *Pſal.* 110. 3.) whoſe Action is not only the firſt cauſe in the preſence of ſuch a Creature, (as in the gifts of miracles:) but is ſpecified by the ſecond cauſe, in the virtue of its proper form ſuitably to its nature, as a reaſonable Creature, 2 *Cor.* 6. 1. Gods Efficiency changeth not the natures of things; though he rectifieth, and healeth the Mind and Will morally, yet he altereth not its proper motion or manner of operation naturally. It inclineth its ſelf as freely to the Act, and that upon the cogency of reaſon and judgment, as if there were no ſuch *Hyperphyſical* determination thereof by God at all. *Dut.* 30. 19.

3. But as to evil or ſinful actions, whereof our queſtion is, ſuch Predetermination is deſtructive to the Creature, and inconſiſtent with God's moral Government over him: albeit that God's decrees are infruſtrable, yet doth not God premove their Wills Inſuperably in and unto the Conception and Production of ſuch Act: more were it for the honour of God, (if ſin diſhonoureth him,) and the good of man his Creature, that ſuch Acts or Operations of his ſhould for ever abide in their bare Potentiality, or that his Will ſhould remain in an Everlaſting Indetermination, (which it's ſaid that it muſt, if God determine it not,) than that it's poſſibility, ſhould be educed into an Actual invaſion of the Government of God, and affront of his holy Majeſtie; and then the creature be damned for the ſame, (though he could, but ſees it not meet to prevent it.) here it's neceſſary,

not

not only that the Subject hath no Violence offered to it, but that it be not made free nor willing, which is far the worſe. If any man ſhould violently ſnatch me out of harmes way, when I was not aware of it, or reſcue me from the Pit; I ſhould have no cauſe to complain of him: but in caſe any one could reach my Elective power, and inſatuate and beſool my Reaſon, (ſuppoſe it by faſcination,) and ſhould determine me to the Contrivance and Execution of ſome horrid *Treaſon*, to my deſtruction; He ſhould do me more Miſchief and Injury than if he had violently or by force aſſaſſinated me, and taken away my Life with his own hands; as is obvious to every Underſtanding; more of Evil would cleave to me; and if he were my Judge in ſuch Inſtance, I know what I could not but ſay. God himſelf hath declared it a thing to him condecent and juſt, that in the matter of Offence and Puniſhment, his Act ſhould be (if I may ſo ſpeak) at the Beck and determination of the Creature. Legiſlation belongs to God alone; and Deliverance after forfeiture belongs to his Prerogative; but that any one becomes an Object of his rectoral Juſtice and Wrath, God is not the firſt cauſe of that; or the Predeterminer to thoſe Actions which involve men under Guilt. The *Judge* or *King* is and muſt be at the Diſpoſe of the Subject in a ſenſe, in the Execution of the penalty of the Law; not to hang whom he pleaſe; nor yet to make them culpable. Such a Supremacy over all Perſons, and in all Caſes, God abhorreth from, *Iſa.* 50. 1. The Poſition directly contrary hereunto, is that which by ſome is maintained; namely, That God in *Eternity* did Predefine or decree all the ſinful *Actions* of Angels and Men. That by his Efficiency, which is but the Execution of his Decree and adequate to it, foregoing the Operation of the ſecond cauſe, he doth in time, by his tranſient phyſical Influence, predetermine the Creature to all ſuch *Actions*; that the neceſſary dependence of the ſecond cauſe, or the firſt, and its Eſſential ſubordination to it, doth ſo require, that the Habit or firſt *Act*, and the Operation or ſecond *Act*, is the Product and Effect of ſuch Influence of God the firſt cauſe, as ſecundary and ſubordinate to it, and is aſcertained by it; or that otherwiſe the Decree might ſuffer diſappointment. More particularly; that the Fall of our firſt Parents was fore-decreed of God; and that in Execution thereof, *ſubſtrahendo*, by withdrawing, or ſuſpending that Light and Aſſiſtance, without which it was impoſſible for them eventually to ſtand: or *efficiendo*, by his Phyſical precurſe, he determined them thereunto. They affirm not only the concurſe of God enabling them to and in the *Acts* of Appetition, of Maſtication, Manducation *&c.* in eating of the fruit; but that the diſorderly Modification of the *Act* was primarily from God; that by his Influence and Cauſation, himſelf did caſt the Scale of their Will, to de-

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ſire, and to eat of that Tree prohibited (in which was ye diſorder) rather than any other, (before free and indifferent, till determined thereunto, by that Energy of his, which could not but produce the Effect;) yet ſo, as that no ſtraining or compaſſion can be dreamed of therein; though *in ſenſu compoſito* conſidered, as in ſubordination to the Immutable Decree and Efficiency of God, they could do no otherwiſe than they did. So for all other the wickedeſt Actions of men; that all the inteſcations of the fleſh, the *motus primo primi*, all the firſt machinations of the Mind or Thoughts, and conceptions of the Will, are forged by him, (as to the ſubſtrate matter,) that unto all the hatred of himſelf, all the Lying, Curſing, Rapine, Blood, Cruelty and Confuſion in the World, he is the firſt mover, the reducer of it out of its bare potentiality into Act, its Specifier, and Predeterminer, as to its Exiſtence, and mode of Being; not only the *Aſſyrians* ſpoiling and taking the *Prey*, *Iſa.* 10. 6. but all his evil meaning, 20. 7. and his ſaying, that by his Strength and Wiſdom he had done it, *v.* 13. both Habit and Act: all that had any thing of Entity in it, that not only the Power of *Herod*, and the exerciſe thereof unto the taking of a Wife was from God; But *in ſpecie* and *individuo*, that he took his Brother *Philip's* Wife, rather than an other Woman he was indeclinably premoved of God, and Efficiently Predetermined by him; and ſo in all inſtances of natural Action. This is it which I oppoſe, and the which now commeth more directly to be Conſidered and Argued.

1. The Firſt Argument which I ſhall inſiſt on, for the confutation of the Doctrine aforeſaid, and in maintainance of the Poſition by me before laid down, which is diametrically oppoſite to it, is this. It maketh God to be the Efficient cauſe, or the Author of ſin; (not a ſinner; for that he is above Law, ſay ſome, but) of all that is ſo in man. The conſequence I know is denied by them whom I oppoſe, yea and the thing diſowned; they will not affirm, nor grant God to be the *Author* of ſin, nor do think, that from what they aſſert, it will unavoidably follow; whatever odious Conſequences we faſten upon an opinion in the way of Argumentation, we take for grant the contrary. Namely, that they who do hold that Opinion, do not hold that which we connect with it, or, that which we tell them will follow thereupon. When I endeavour to convince a man of his errour, by reducing him *ad incommodum* or *abſurdum*, to an an inconveniency, or abſurdity: I take it for Grant that himſelf accounteth it an abſurdity which I would faſten upon him; Or my Argument is to him loſt. If he agreeth not with me in that which I make Uſe of a my *medium* to convince him, (and there is no man ſo perfect, but he holdeth contradictions, though he ſeeth it not;) or if he doth not with me more firmly adhere to

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the Truth which I take to be contradictory to his Errour, my Argument, (which procedeth *ex conceſſis*) will not pinch him at all.

Here therefore they diſtinguiſh of the Phyſical Action, and the Morality of it; the Action they ſay is of God, and its Exiſtence; He it is that premoveth, and by his tranſient Phyſical influence cauſeth, and efficiently predetermineth men in and unto all their ſinful Actions; (and is the firſt cauſe, and determiner in all their Omiſſions) that he ſpecifieth, and giveth its particular Individuation to every ſuch numerical Action: but for the *anomie* or *ataxie* of it, it's Irregularity (wherein the formal nature of Sin conſiſteth, its inconformity to Law) that is a privation, it's a *non ens*, or *nihil*, it hath no Author or Efficient cauſe at all, (only a deficient cauſe, or ſubject rather,) nor is cauſed. The Action they ſay, the ſubſtrate matter of Sin, God cauſeth or effecteth; not the Obliquity of it; the Act, not the ſinfulneſs; the former, *i.e.* the Act, they ſay is *ens*, it hath an Entity or Being, and *ens & bonum convertuntur*, it muſt neceſſarily therefore be good, and have God for its Authour, who is ſo of all that is good, *&c.* But ſurely *ens*, *& bonum morale*, are not convertible terms: every thing that is, is not morally good; and of *Metaphyſicks* we are not diſputing.

Laying aſide therefore all *Philoſophical* and *Scholaſtical* ſubtilties, let us attend to the Scriptures, and ſee whether we can find out what is Sin; and whether it may be ſaid to have any Author of it, or no; and if ſo, what it is that denominateth any one ſuch in the Language of the Holy-Ghoſt.

Sin is either Orginal, or Actual. Original, is either that of *Adam*, or of all mankind in him, *Rom.* 5. 12. which was *Origo*, the firſt beginning, and Spring-head of all ſin: Or the immediate Product thereof, that which though it be not the firſt Sin or Tranſgreſſion, yet is *ab origine* congenite, or of the ſame Original with us; and that is either private, The loſs or Want of ſomething *in debito ſubjecto*, that *de jure* ought to be in the Subject, termed the Image of God, *Gen.* 1.26. *Eccl.* 7.29. *Col.* 3. 10. Or poſitive, an Alienation, or Diſ-inclination to what the Law of God requireth; and a biaſs and propenſion to what it prohibiteth, *Job.* 14. 4. *Pſal.* 51. 5. and 58. 3. *Gen.* 6 5. *Rom.* 3. 10. (which is heightned by continued Acts, *Jer.* 13. 23.) and this is the Source and Fountain of all other Sin.

Actual Sin, is either of Omiſſion or Commiſſion. The former, is the ſubject's not exerting, or not coming up to ſome particular *Act*, which by the Law he ſtood obliged to. The latter, the Perpetration of ſome *Act*, or the Doing of ſomething, which the Law of God forbids to be committed or done, *Luk.* 11. 42. The formal nature of Sin *in abſtracto*, is

is a Repugnancy to Law or Rule; so the Apostle defines it, a Transgression of the Law, 1 *Joh.* 3. 4. All Sin, however Distinguished, is such, and for the same reason is Sin; because Inconform to the Law of God, *ἀνομία*, an Illegality; it's not the Object, or Circumstance of an Act, or Intention of the Agent in Acting, that is the Rule or Measure of its Morality; but the Act or Action so modified, is Good or Evil, as Conform or Inconform to Rule, *Rom.* 4. 15.

Sin *in concreto*, is a Peccant Habit, Act, or Omission, against Law or Rule. In it there is nothing more nor less to be considered, but the Habit or Privation, Act or Omission of the Law; and the Habitude of the former to it. The Law, that is Good and Holy, *Rom.* 7. 12. it's also *index recti & obliqui*, the Rule and Standard of what is Right, and what Not. God is the Authour of That, Man of the Habit or Act Deviant from it; the Habitude or Relation of Sinfulness, *stante lege*, results from the former Act. The Formality God is the Authour of, in some Sense, he Constituteth the Law; what Action shall be Good, what Evil, his Nature and Will giveth it so to be, it's of Him; but the Existence of the Act or Action discrepant to Law, is of Man; God is not the Authour or Predeterminer of That; he might not do it, or was not Necessitated so to have done it.

Sin is sometimes in Scripture predicated of the Soul now depraved; somtimes of its Faculties; of the Understanding, Will, and Affections; and sometimes of the Body its Instrument, as the Subject and Efficient of it; so it is of the Habit or Propension to Evil; and Privation of Light, and of the contrary Inclination to Good, (whereof the Soul it self, and its natural Faculties, is the *subjectum*, the prime Subject of such Depravation, and vicious Inclination, and in like manner of all sinful Omissions or Non-agencies) and of actual sinful Commissions, (the *subjectum* or *materiale*, the matter whereof is the *act* it self) yea, it's denominated of them all in the Abstract, *Eph.* 5. 8. *Rom.* 8. 7. *ch.* 1. 29. Let now this irregular warping of the Faculties, this crookedness of the habitual Frame and Inclinations of the Soul, and disconformity of its *actions*, *Isa.* 59. 8. let it, I say, be what it will be, in its precise nature, *ens reale rationis*, *modus entis* or *modus modi entis*; still it cleaveth to, and is affirmed of the Faculty, Habit, or Act whereof it is the Mode, the Scriptures throughout; and he that determineth, or is determined to an Act forbidden, doth, or is so also, to the Sin or Evil of it, in the Judgment of God; or to the evil Action *in concreto*; as well to its irregularity, as to the Entity of the *action*: which whilst the Law abides, it can never really (onely by a mental Precision or Abstraction,) be separated from. Put but the *Fundamentum* and *termi-*

nius, and the relation results. If a Man begets a Child, the relation of Paternity cannot but follow. If the Souldiers do not keep their Ranks, or observe not their due and proper Motions; the disorder of the Army results, and none can help it. The Winding up or loosing of a string, or Physical undue Touch or motion of it, will cause an Irregularity or Discord in Musick; and that by Resultancy from it. So, let the Habits and Propensions of the Soul be wrong pointed, and its natural Actions determined, as to the Entity of them, and manner of Being, cross to the Law of God, (whencesoever it be) and its Harmony is destroyed; Sin results, neither can the Guilt of it come any o her way. He that so acteth, doth ἁμαρτίαν ποιῶν, make S n, *Joh.* 8. 34.

Sin, it's παρανομία a Transgression, besides or against the Law, 2 *Pet.* 2. 16. Ἀσέβεια Impiety, 2 *Tim.* 2. 16. and παράβασις, a Deflection from a streight Line, *Rom.* 5. 14. and παράπτωμα an Aberration, or Lapse, *v.* 15. and παρακοὴ Disobedience, *v.* 19. and πονηρία Pravity, *Act.* 3. 26. and Ἀκαθαρσία Fœdity or Impurity, *Mat.* 23. 27. and Κακία Wickedness, *Act.* 8. 22. and Πᾶσα ἀδικία ἁμαρτία ἐστὶ, all Injustice, or Deviation from the Rule of Righteousness, is Sin, 1 *Joh.* 5. 17. The Question is, of what all this is Denominated? what it is, that whoever can justly be charged therewith, the Guilt of all that cleaveth to him? Surely it's something Real, not Imaginary onely that it's spoken of; it's as well of Habits, as Privations; of Acts, as Omissions; and hath an Efficient Cause, and Real Foundation, with the Entity whereof; those Relative Respects are Identified, and he that Causeth one, Causeth both.

That Ἐπθυμία unbridled Concupiscence, *Rom.* 7. 8. or the Habitual Inclination of the Whole Man to what is Prohibited, and Disclination to what is Commanded. It's termed in Scripture, Sin; *the Body of Sin*, and *Law of it*, *Rom.* 7. 23. something Present, Dwelling, and Moving in the Subject, *v.* 5. 17. *ch.* 8. 3. Sometimes it's said to Warre, sometimes βασιλεύειν to Reign, or to Lord it; (this *Non-ens*, as some will have it,) *Let not Sin Reign in your Mortal Body, that ye should obey it in the Lusts thereof*, Rom. 6. 12. This our Catechizes teach to be a Corrupt Nature Inhering or Dwelling in us, *pondus* a weight, and an Operative, Effective Principle; an *anomalous* thing; yet the *fomes peccati*, the Source and Fountain of all Actual Transgression. The Natural Habit or Inclination, is *quid reale*, something Real and Existent, an Active Quality. It's the Soul, the Form, that Acteth; but by the Habit it's disposed to Act; its Faculties, and Habits or Dispositions, are its Instruments of Action, and concurre subordinately thereunto.

If it Inclineth, stands Bent, or Determined towards what the Law forbids,

bids, or be pointed repugnantly to Rule, It's κακιξία an Evil Complexion, Habit or Constitution of Soul; a Leprosie, *Isa.* 1.6. a Running sore upon it, *Ps.* 38. 5. it's more than a Privation, it's a contrary Habit to Good, a Plague on the Heart, *Hos.* 11.7. *Inclinatio ad malum & prohibitum reciprocanter*, to incline to any Act or Object that God Prohibits, is to Encline to Moral Evil, or Wickedness; and such Inclination (of Mind, Will or Affections,) or so modified, and determined, is Wicked and Sinfull; the Entity of it is so morally, (not Physically,) so is the Mind its self so *Affected*, *Act.* 14. 2. the Will, *Eph.* 2. 3. and *Affections*, *Rom.* 1. 26. as well as that which proceedeth or cometh out of them: For, from within, out of the Heart of Men, proceed Evil Thoughts, Adulteries, *&c.* saith our Saviour: all these Evil things; and defile the Man, *Mark.* 7. 21, 23. having Eyes full of Adultery, 2 *Pet.* 2. 14.

So for Omissions and Commissions. Omissions; *There is none that calleth upon thy Name, that stirreth up himself to take hold of thee*, *Isa.* 64. 7. *There is none that Understandeth, none that seeketh after God, none that doth Good*, *Rom.* 3. 11, 12. Ἀχάριστοι Ingrateful, 2 *Tim.* 3. 2. Ἄστοργοι without Natural *Affection*, v. 3. *I was an Hungred, and ye gave me no Meat*; *In Prison, and ye visited me not*, Mat. 25. 42. All this is Impiety, Sin, or Unrighteousness. By what then doth a Man Contract the Guilt of all, but by a non agency nor non-exertion of some Physical *Act*, which the Law of God, some affirmative Precept requireth? it results from it.

In like-manner for Commissions; *They are all gone out of the way*, *Rom.* 3. 12. *Their Throat is an open Sepulchre*; *With their Tongues they have used deceit*, &c. *v.* 13. this is Sin and Wickedness. The Question is whether Sin hath any Efficient, or Author, or not? Or if so, what it is to be the Author of it? Sin is the Transgression of the Law, saith the *Apostle*. 1 *Joh.* 3. 4. *But he that lieth carnally with another mans Wife, or that taketh away the Life of an Innocent Person, or uncondemned*, &c. *Transgresseth the Law*, *Jam.* 2. 11. *Ergò*, So to do is Sin. The very natural Act is such: Put but the Law, and the Act, and it results; *If ye have respect of Persons, ye commit Sin, and are convinced of the Law as Transgressors*, *v.* 9. You are the Authours of it. Hence such Actions receive a new denomination, when Illegal. The Natural Use of Woman is lawfull, but that is not called Adultery; So, to take away the Life of man in some case; but that is not termed Murder as before. *Jam.* 2. 11. All Eating and Drinking, is not Surfetting and Drunkenness; nor every taking of a Purse, Theft; nor saying Yea or Nay, Lying; but as the question is put, *Act.* 5. 8. the modification then of these natural Acts, (the Power whereof is from God, *Act.* 17. 28.) the Specifying and Determining them

this

this or the other way, with their Relation to God's Law, is that which giveth them both Name and Thing. If a man ſayeth Yea, when by the Law of God he ought to ſay Nay, it's Lying, and the phyſical Act Sin, or Tranſgreſſion. To pour water, and to Baptize in the Name of the Father, Son, and Holy-Ghoſt, is no Sin, (yea may be Righteouſneſs;) but ſo to do, and ſay, over a Beaſt, can never be but Sin: To Name the Word *Devil*, is is not alwayes Sin; But to Baptize a Chriſtian into his Name, hath a moral *Malignity* in it, that can never by the Wit of Man be ſeparated from it; but that he that determineth to the Act, doth alſo to the Obliquity of it.

Hence it is that Men are ſaid to hatch and contrive Miſchief, *Iſa.* 59. 4. to do Wickedneſs, *Gen.* 39. 9. or Unrighteouſneſs, *Lev.* 19. 15. *Rom.* 1. 29. and to commit Sin, *Ja.* 2. 9. (the Abſtract for the Concrete,) this, though it may not be Good *Metaphyſicks*, is ſound Divinity I am ſure It's meant of Acts oblique, and thwarting Gods Law; Termed a Working of Wickedneſs, 2 *King.* 21. 6. It's the Act or *Subſtratum* only that is meant, or that Man doth, when he is ſaid to be the Authour or Worker of Sin; and that he pleaſeth himſelf in, when he is ſaid to take Pleaſure in Unrighteouſneſs, 2 *Theſ.* 2. 12. or that his Members are Serviceable to, when he is ſaid to yield them as Inſtruments of Unrighteouſneſs, *Rom.* 6. 13. or that he repents him of, when he is ſaid to repent him of his Wickedneſs, *Act.* 8. 22. and beg pardon for it, *Pſal.* 32. 2, 5. or that Men are Damned for, when they are ſaid to Receive the Wages of Unrighteouſneſs; And yet ſurely that is Sin, *Rom.* 6. 20, 23. theſe things haſt thou done, *Pſal.* 50. 21. And diverſe Affection: Sin hath predicated of it; (whereas *non entis nulla eſt affectio*) It's ſaid to be Intended, and Remitted; ſome to be greater, ſome leſſer Sins, and Sinners, *Gen.* 15. 16. a Wonderfull and Horrible thing is Committed, *Jer.* 5. 30. and 23. 14. it's ſaid alſo to leaven, 1 *Cor.* 5. 6. and its ſelf to be purged out, 2 *Pet.* 1. 9. ſome to be overcome of it, 2 *Pet.* 2. 19. and others to overcome it, *Rom.* 12. 21. being aware of its deceit, *Heb.* 3. 13. What can all this and the like be affirmed of: but of ſomewhat that hath Entity? It's the Material, the Subſtrate matter, or Subject, the Illegal Habits, or Operations of the Soul, that is called Sin, and the Body of it, *Rom.* 6. 6.

Yet farther, If ſin be a *non-ens*, Nothing, Or hath no Efficient; neither is Grace any thing, nor hath it God for its Authour, nor yet man: This appeareth from the Rule of Contraries; *contrariorum eadem eſt ratio.* Sin and Grace, Righteouſneſs and Unrighteouſneſs are oppoſed contrarily, (not privatively in Morals) *Sub habitu, vel actione morali.* They are two Contraries meeting ſometimes in the ſame Subject, and combating there,

there, *Gal.* 5. 17. As Grace, or Holineſs is an Elective habit of the Mind and Will, or an Act Imperated of it, commenſurate to the Law of God: So is Vice or Sin, in the Mind or Will, a Habit or Act deflecting from the ſame Rule; And in the Abſtract the deflection (oppoſed to commenſuration) is its Vitiocity or Sinfulneſs; and the Will of man is the Efficient cauſe of it, of Evil equally as of Good. Errour hath its Radication in the Mind, as well as Truth; and to be Wiſe to do Evil, hath as much of Entity in it, as to do Good, *Jer.* 4. 22. Blindneſs, Darkneſs, or Ignorance is indeed nothing Poſitive. If it be of what the Nature of man is Incapable of, or was never Endowed with; It's but Simple Neſcience, a Negation only: If of Natural things only, the loſs of an Endowment of Mind in the diſcerning of, and Knowledge in and about things not Relating to Religion, wherein yet Man once had Underſtanding, and was capable of; It's a Privation; but no Sin, or Moral Evil. If a Man becometh Ignorant or Neſcient in or unto the compaſſing of what is by the Law of God forbidden; It's *Metaphyſical* Evil, (if I may ſo term it,) a Privation of ſomething that hath an Entity, and with which tranſcendental Good (the common Affection of Entity) is Convertible; but it's Moral good, *Jam.* 3. 15. let not my Soul come into their Secret, *Gen.* 49. 6. Ignorance or Darkneſs in and about the things of God, and of the Spirit, be it *juris* or *facti*, of the Law, or of the Adequation of the Act to it, 1 *Tim.* 6. 5. *Iſa*, 5. 20. if of that which is due and was connate to man to know and Underſtand, it's a Privation (*viz.*) of that, the Habit or Power whereof was once an Humane Endowment; (and the which he is a Subject capable of having again retrived, by a Supernatural and Divine power) and Perfective of man: and it's Moral Evil. The Soul or Mind of Man is the *Subſtratum* or Subject of it, or that that is ſo deprived: and being deſtitute of Light and Truth, it's *ens moraliter Malum*, a Being ethically Evil, a depraved Faculty, *Eph*, 4. 18. and he that extinguiſheth the Habit, cauſeth the Privation, and all the Evil that enſueth, *Rom.* 1. 28. 2 *Pet.* 3. 5. The Pravity or Sinfulneſs of the Soul, or its Faculties, by reaſon of that Privation, is from the Law requiring the contrary Habit. The Formal Nature thereof, is its diſcrepancy and repugnancy to Law or Rule; and hath as much of Entity in it, as when the *fundamentum*, the Foundation of that relative Reſpect, is *quid poſitivum* ſomething poſitive, as a Habit. And the reaſon of Sin is the ſame, in Omiſſions, and Commiſſions; the Will is culpable in both alike, either Efficiently or Deficiently; and the Obliquity or Illegality of the one, hath as much of poſitivity in it, as of the other.

Neither hath Righteouſneſs or Holineſs, the contrary Mode of Being, any thing more of Entity, (as hath been ſaid) than Sin or Unrighteouſneſs;

or

or is there any more of Efficiency to the one than the other. Neither Sin, nor Grace, Piety, or Impiety can subsist out of any Subject, or hang in the Air; *in concreto, & abstracto* in that they agree. Harmony and Discord, Order and Disorder, Conformity and Disconformity, Rectitude and Obliquity, Righteousness and Unrighteousness, have an Efficient Cause; and Men are said as well to do the one, as the other, if we may Credit the Scriptures, 1 *Joh.* 3. 7, 10. *Lev.* 19. 15. *Rom.* 6. 23. Ἀδιαφθορία Uncorruptness, or Ἀφθαρσία Sincerity, *Tit.* 2. 7. which is as Salt, that rendereth every Instance of Obedience Savoury; hath no more of Positivity in it, than the Contrary Deceit, Corruptness, Prevarication, or Hypocrisie, of which the former is the Negation; without Hypocrisie, *Isa.* 3. 17. 1 *Pet.* 3. 4. that is, Upright, in the Affirmative. Yea, one and the same *Act* or *Action*, every way alike Circumstantiated, may and have received either Denomination; sometimes, that of Good or Righteous, and then again of Sinful or Unrighteous; upon the Alteration of the Law, the Standard of Righteousness, *Josh.* 7. 20, 21. and *chap.* 8. 2. So it was with reference to the Ceremonial and Judicial Law, after the Coming of Christ. If in *lineâ Physicâ* the Jews kept their course, Acted and did, what before that they practised; those same Actions were now Impious and Sinful, that before were Pious and Good. Shall we then think that the Goodness and Rectitude of the same natural Habits and Acts, was *ens*, and had an Efficient Cause, (when the Law was in force) but yet that the Malignity and Obliquity of them was *nihil*, (after its Repeal,) and had no Cause at all? what did they more in the One, than in the Other? its too Subtile for me to understand. The Truth is, he that is the Authour or Efficient of the *Act*, is the Authour or Efficient of both. Righteousness, or Unrighteousness (streight, or oblique,) is but the σχέσις or Habitude of the *Act*, and all its Circumstances to Law; and he that Doth or Causeth the *Act*, Doth or Causeth Righteousness or Unrighteousness, (accordingly as the same *Act* is Conform or Inconform and Cross to the Law of God) and that in a proper Sense; or the Scriptures do never treat of the one or the other properly at all. Did not *Solomon King of* Israel *sin by these things*? *Neh.* 13. 26.

What hath been said may suffice for the Explication of the Scriptural Notion of Sin. To reassume then our former Argument, and reduce what hath been before insisted on to the Case in hand.

(1) As to Original Sin, *originans* I mean, that of *Adam*, and ours in Him. If our first Parents Inadvertency, or Omission of a due Exercise of Reason and Understanding; if their Eating of the Forbidden Fruit; if their Loss and Depravation of the Image of God in Knowledge and Light necessary to Conduct them unto God and Holiness; or their Declining

ing from God, and Inclination and Propenſion to the Fleſh-pleaſing, contrary to the Law of God, was Sin; Then accordingly it followeth from our Adverſaries *hypotheſis*, that God muſt be the Author of Sin: But the Antecedent is true: *Ergò* the Conſequent.

The Antecedent is proved, *Gen.* 3. 6. *what is this that thou haſt done?* ſaith God, *v.* 13, 17. 1 *Tim.* 2. 14. *Rom.* 5. 12. *Col.* 3. 10. Nor can it be denied to be Sin.

The Conſequent is evident, in that they make God to be the firſt Cauſe, and Predeterminer of Man unto all that, in every Branch thereof. That *Adam* did not Advert, Weigh, and better Conſider the Evil and Danger of Complying with the Temptation, was they ſay from Gods withdrawing his Influence, and Cauſation from him, as often as man doth not Will or Act; he therefore doth it not, ſay they, becauſe God doth not determine him to it; and that Non-determination, or Suſpenſion of God, meerly of its ſelf, without any poſitive *action* inureth to the preventing of all Operation of the Creature. They affirm, that God did ſubtract or take away from *Adam* before his Fall, that ſpotleſs Light, and Primogenial Perfection of his Underſtanding, wherein he was at firſt Created, and and left him ſo denuded or ſtript to ſhift for himſelf: that moreover God did Predefine his Lapſe or Fall, and that in Execution of his Decree, he did Premove, and Efficiently, by his Phyſical Influx, Predetermine his Will to the Eating of the Tree, whereof he Commanded him not to Eat; to chuſe that rather than the other, and that Indeclinably, ſo as that it was Inevitable to him, conſidered as he ſtood in Subordination to the aforeſaid Decree, and Efficiency of God, and his neceſſary Dependence on him: (though *in ſenſu diviſo*, conſidering him, or his future Act, without the Conſideration of the Decree and Efficiency of God, or his Dependence upon him *in eſſe & operari*, or ſecluding the Foreknowledge of God of all future Contingencies, *&c.* which is impoſſible: they deny not but that he might poſſibly have ſtood, and not have been ſo Predetermined by him, or Cauſed to Fall;) either I ſay all that was not Sin, nor Culpable; or according to them God was the Author of his Sin or Tranſgreſſion.

So in like manner, (2) For our Perſonal Original Sin, *ortum* I mean, or *originatum*, that which *ab origine* we bring into the World with us, *Job* 14. 4. if God be the *Author* and *Efficient* of our Habits or Inclinations in the General, and their Specifier and Determiner, giving them their Biaſs that way they propend or go, namely, contrary to his Law, then is he the *Author* of Sin: But according to them who go the way of Phyſical Predetermination he, doth the former; *Ergò* according to them he doth the latter alſo.

The Minor is their own aſſertion, they ſay that not onely the power of

Willing, and the radical affections of Love and Hatred; but their alienation from the Life of God, the Habitual Pointing and Determining them Oblique and Croſs to his Law, to the Love of the Word and Fleſh-pleaſing, and to the Hatred of Himſelf, and Enmity to his Law, both their Entity and Modification, God is the prime Cauſe and Efficient of. He from Eternity foreſaw it, and that in his Decree, with which his Efficiency runs Parallel and Even, in all and every Creature-effect; all that hath Entity.

The Connexion or Conſequence of the Major Propoſition, will not I ſuppoſe be Denied, namely, that the Habitual Dis-inclination of the Soul to Holineſs, or Propenſion and Inclination to *Acts* Diſcrepant to the Law of God, (ſuch as the Hatred of God, and averſation unto his Commands) is indeed Sin, or the Law of Sin, *Rom.* 8. 3. 5. If then God be the *Authour* and *Determiner* of, or unto that, he is ſo of Sin.

The Caſe is ſtill the ſame, as to *Actual Sin*, whether of Omiſſion, or Commiſſion. If God be the Cauſe of mens not Hearing the Word, Reading, Praying, Omitting, or not Exerciſing of this and the other *act* which his Law Commandeth and Obligeth them unto, *cauſa prohibens*, by his Suſpending or Denying that Influence of his, without which the Creature cannot *move* or *act* at all, but is Determined to a Non-agency; then is the *Authour*, or is wholly in Cauſe of all Sin againſt the affirmative Commands of his Law: but according to our Adverſaries in this point, he is ſo: *Ergo*.

That the Omiſſion of many Phyſical *acts* is Sin cannot be denied, *Mat.* 5. 42. But that God by his Non-operation doth Predetermine the Creature Univerſally to a Not-acting, is their conſtant Doctrine, as to all Natural Acts, (nor onely as to Gracious or truly Pious acts, the which we grant in a Senſe, ſince Man hath diſabled himſelf) Then by undeniable Conſequence is God the Cauſe, yea the Sole Cauſe of ſuch Sins; for Man doth nothing at all therein, neither (according to them) can do, nor ever could: and that Common aſſertion of Divines, wherewith they have been wont to ſtop the Mouths of Objectors againſt the Equity of Gods procedure with Man, for that he cannot do this and that; namely that Man once had Power; is by them Exploded as Heterodox, and of no Uſe, if this be true. Again, If God Premoveth and Efficaciouſly by his Influence and Cauſation Predetermineth men unto the Perpetration of Acts Repugnant to the Negative Precepts of his Law, ſuch as Gluttony, and Drunkenneſs (not bare Eating and Drinking) Fornication, Adultery, Inceſt, and the like; then is he the *Authour* or *Predeterminer* of Sin; or elſe thoſe Acts are no Sins: But God cauſeth thoſe Acts, according to them. Man they would have to be the Deficient Cauſe, and God the prime Efficient. All ſuch

Acts

Acts say they were from Eternity future: and that could not be without a Cause; If Gods Will then, were not it, there must be an Effect without a Cause; This they term an Insoluble demonstration, that such Effects have God for their Cause. Thence they proceed to Argue, that the Operation of the second Cause, is the Effect of the Precurse of the first Cause, as less Worthy, Dependent, and Subordinate to it, *&c.* Now let any one shew me, how God for Instance should Premove or Excite *Achan* to covet the *Babylonish* Garment, the Silver and the Gold, *Josh.* 7. 21. How he should Predetermine him by his Physical Influence, to Will and to Do, to take them, and to hide them in the Earth, (which himself acknowledgeth to be Sin, *v.* 20. add for the which doing, or for the passing of which Act out of its potentiality into Existence, and determination, he died,) and yet not be the Authour or Cause of that Sin of his: how God should Effectually cause that Numerical *Act*, but not the Obliquity of it, the Law abiding; Or what *Achan* the Secondary Instrument did more; If it be Granted but that he was the Subordinate *Author* of that Wickedness, (though Inevitable to him.) But enough of that.

Arg. 2. The aforesaid *Hypothesis* of Gods Predetermining all sinful Actions, reflecteth on the Attributes of God; and therefore is not to be admitted.

(1) It asperseth the Essential Holiness of God, 1 *Pet.* 1. 15, 16. whil'st he is made to predetermine to, and by his energetical Operation to give a Shall-be, or determinate Existence to all the Impious Actions Conceived, and Committed in the World; Yea to Actions intrinsecally Evil; not only contrary to the Light of our Nature, the τὰ πρῶτα τῆς φύσεως, to the Fundamental Principle of Reason relating to Morals; But Repugnant to its own Nature, (which is *regula regulans*,) such as are not so, from the bare Will or Pleasure of God prohibiting them; But by Resultancy from his Nature, and from the Eternal Reason of the thing, in Conjunction with the Habitude or Relation that we stand in to him, and which himself cannot alter nor change: As, to hate his Blessed self, and to Lye and Blaspheme his Holy Name, to say in the Heart that there is no God, or to Curse him. As to such Acts or Actions, God himself cannot alter the Standard which they run cross to, nor can separate their Entity from their Obliquity, or make them not to be Wickedness. And yet this he is said, by those whom I Oppose, to Predetermine men to, even to those very *Acts*, (but not to the Sinfulness they say.) More tolerable is the Opinion of the *Manichees*, who feigned two Gods, one to be the *Author* of Evil, and the other of Good; than so to affirm, or to Father such *Actions* on the true God.

(2) It Impeacheth the Legiſlative Righteouſneſs of God, and the Equity of his Law. It hath been Generally taken for Granted, that God not only made Man with the Faculties of Reaſon and free Will, without which he had not been a Being of ſuch a *ſpecies* or kind as had been capable of any Law; But that alſo he was furniſhed with whatever might adapt him to the keeping of that Law he ſhould be put under: and that the ſame was due to him from Gods Juſtice or Righteouſneſs of Condeceney, (as due to his Soul, in Caſe he Expected Obedience from him,) and that he ſhould be no wayes neceſſitated to tranſgreſs, or Obedience be rendred impoſſible to him, from any Cauſe Extrinſecal to himſelf. Now all this the former *Hypotheſis* overturneth. Where then is the Equity of the Law? or by what ſhall the Righteouſneſs of God be vindicat d? If it be true, which is by them maintained, that God never gave to a Man a ſelf-determining Power; (through his Aſſiſtance,) that he never made, nor could make ſuch a Creature as might or could poſſibly ſpecify his own *Acts*; that could Chuſe or Refuſe, but as himſelf firſt determineth him: That it were a Contradiction to ſuppoſe it; For that he muſt be a God, (not made after his Image) that doth it: Nor could God foreſee if it were ſo, what he would Iſſue in; Nor his Supremacy he Retained over ſuch a Subject. what Reaſon then that man ſhould be Obliged by any Law, when he can neither Will nor Chuſe in any Inſtance of *Action*, whether this or that ſhall be or not be? which is Eſſential to the *Idea* of a Subject capable of Moral Government, and Obnoxious to an Enquiry about it. Yet farther, If Man cannot but Omit what God Efficaciouſly determineth him not to, but muſt abide in an Everlaſting Indetermination, why ſhould he by Law be Obliged to a Natural Impoſſibility? And if God Invincibly determineth him unto every *Action* that he doth, by what Righteous Law ſhould he be Obliged to be above God, or to be Stronger than he? Thus to reſolve all Mans Wickedneſs into Neceſſity, is to juſtifie him, and to Condemn God. *Nemo tenetur ad impoſſibile.*

(3) It reflecteth on the Wiſdom and Counſell of God in the Conſtitution of his Law. The Law muſt be rather for himſelf, than for them, if Man cannot nor never could ever put in *Act* the leaſt Thought or Motion conform, nor inconform to it, but as he Predetermineth him. A Man might as Rationally make a Law for his *Axe, Hammer or Saw*; for, though his Elective Power goes along they ſay with Gods Precurſe or Premotion: Yet in no Inſtance can he turn this way or the other, but as he is firſt Inclined by the Law-giver, and Predetermined *antecedaneer* therein. Let the Law Speak what it will for it, or againſt it, ſtill the Inſtrument can neither Move, nor Act otherwiſe than it doth; what then meaneth

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the ſolemnity of a Law? or to what End ſhould it be deſigned?

(4) It Impeacheth the Fidelity and Sincerity of God in his Expoſtulations with Men, if nothing be within the Verge of their Power. *Why will you die ſaith he? Ezek.* 18. ſignifying his being agrieved at their Sin, and Ruine thereby. What ſhall we think of his Upbraiding Men for it, and proteſting he willed the contrary? O that my People would Conſider, *&c. Deut.* 5. 29. and 32. 29. *Iſa.* 48. 18. *Jer.* 44. 4. *Pſal.* 18. 13. *Mat.* 11. 20. and 12. 41. If he himſelf Indeclinably Predetermineth them to the very thing which he dehorteth them from, and Worketh in them both to will and to do, ſo as that they can do no otherwiſe; No Man can form a Conception of God, more repugnant to the Notions that the Scripture hath given us of his Nature and Properties, If I miſtake not; *Amos* 2, 11, 12, 13.

Arg. 3. The former *Hypotheſis* of Phyſical Predetermination, It overturneth the Doctrine of Original Sin; And of its Traduction. If on the one Hand God did ſubſtract his Gift from *Adam* before he Sinned, and deprive him of that Light and Ability which he once had, and without which he could no longer ſtand, before any fault or forfeiture of his, (and ſo determined him to fall in Execution of his Decree, as is ſometimes ſaid:) by what Rule ſhould his Poſterity be Obliged ſtill to have that, (which though the Nature of Man was capable of it, yet was never due to it, and) which God himſelf took away? or why ſhould it be termed Sin to want it? when it's by no fault of his that it's wanting, nor was it ever by God intended to be continued? It muſt be a meer Negation, no Privation; Since there could not be *debitum ineſſendi*, any due Obligation of having it, if their Suppoſition be true: No more than is on a Beaſt to Reaſon; Shall the Lord and Maſter of the Family take the Candle out of the Room, (not the Servants Extinguiſh it,) and then make it an Offence that they are in the dark, and challenge them for their not working? or will it ſolve the matter to tell them that it's a Privation, Darkneſs, a non-Entity, and therefore he could not cauſe it? So on the other Hand, If that which is termed the Corrupt Nature dwelling in Man, be *ens* as it is a Quality or Habit, and all that hath *Entity* be the Workmanſhip of God, (as they ſay it is; or elſe Man muſt have a Creative Power,) and alſo good: why then do we call it ſin, and Original ſin? or if it be *nihil*, a non-Entity, how then doth it deſcend? How is it Traduced, *Joh.* 3. 6. and ſaid to be ours by real Inheſion and Contagion, as the whole Church confeſſeth? ſaith *Davenant*.

Arg. 4. It ſtaineth the Glory of free Grace in the Pardon of Sin, and caſteth a Blemiſh upon the Whole of the Mediation of Chriſt. What Con-

Conviction can possibly possess the Mind of Man of the Riches of Gods Grace in the Pardoning of sin, whilst it's maintained that the abounding of sinful *Actions* (not to say sin) is as well from God, (the Efficient and Predeterminer unto them,) as the Superabounding of Grace in the Remission of them? *Rom.* 3.7. and 5.20? What sense can abide upon the Soul, of the Grace of Christ, in his being made Flesh, and bearing the Wrath of God for those Transgressions, whereof himself as God was the Prime Efficient, and the which, man by his own Influence and Causation was Indeclinably Predetermined unto? He that shall Cause or Determine another, (supposing him a Rational Agent, and capable of such an Impress,) freely and willingly to do that which in the Issue will prove Rottenness in his Bones, (as Prohibited, or Illegal *Actions* will do, *Job.* 20. 11. *Psal.* 38. 5.) will Receive little thanks for his Cure, whatever Cost he may be at; When himself caused the Disease, and the which, had he not done it, there had been no need of a Remedy for it.

Arg. 5. If the Doctrine of our Adversaries be true; What meaneth then the Combating of the Spirit of God against sin, or Mens being said to grieve, and to Quench the Spirit? 1 *Thes.* 5. 19. it must according to their *Hypothesis* be God on both parts; His own Counteraction in the Subject. And if all the first motions of the Imagination, all Distraction in Religious Duties, all the vain Thoughts emerging out the Heart of Man in their Numberless Operations be from God, as the first Mover and Determiner, why then should Man be required at his Peril to dislodge them? *Jer.* 4. 14. What is it that he can do? Or should he Enterprize the Eviction and Expulsion of the *ataxie* or Obliquity of them, whilst that God himself keepeth the Entity of them in possession, and in actual Operation? *Deut.* 15. 9.

Arg. 6. It layeth the *Axe* to the Root of all Repentance for what is done and past: It raseth the Foundation thereof, and Excludeth the very *Idea* of it. A Man may bewail Impreventable disaster; but cannot prevent him, of that which he could never have helped, 2 *Cor.* 7. 11. I appeal to the sense of any man living, whether his Heart be wont to reproach him, for the doing of that wherein he was no way wanting to himself, or for that, the which were it to do again, must be done, and could be no otherwise, on no Account whatsoever within his Power, now, nor ever before. If Man by the Necessity of his Being, and from the Exigency of his Condition, as a dependent Being, cannot move, save that way he is premoved; and cannot but act that way that he is Predetermined or acted; why then, when he sees the Event, should he wish it were Undone, and Repent him that he did it; or not rather that God did it, if that be true?

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Repentance is not founded in the Obediential Subjection of the Creature, namely, that God could have cauſed him to do otherwiſe; or barely in the Capacity of the Subject to receive ſuch an Impreſs from the firſt Cauſe; but on the Evitability of the Fact, or Poſſibility of the contrary, from a Principle Intrinſick and Connate to himſelf. Yea, who or where is the man, that dare go to God in Prayer, with ſuch a Notion in his head, and hold to it, that he is not to Confeſs that he could have done more Good, and omitted more Evil, than Eventually he hath? *Neh.* 9. 16, 17, 26, 29. *Ezra.* 9. 10, 14. had not *David* juſt Cauſe to Repent him of his Lye that he told to *Abimelech*, 1 *Sam.* 21. 2. and to acknowledge it a preventable Act, (which is the Sole aggravation of Sin, and true Reaſon of it, though all Sin is not now Preventable, as ſome is:) though I know not why or how he ſhould ſo do, were it true which is by ſome Affirmed, that *in linea phyſicâ* to the Entity of the Act he was Predetermined of God, to ſpeak every Word and Syllable that he did, (whereof there was never a one true,) equally as in the uſing of his Tongue in the praiſing of his name.

Arg. 7. It leaveth not the leaſt Foundation, whereupon to bottom Gods Judicial Proceſs againſt Man in the Day of Judgment. To reſolve mans Damnation into meer Dominion and Sovereignty, is abhorrent to God, and Croſs to all Scripture. Nor is there any thing more Repugnant to the Notions of Juſtice and Righteouſneſs, (which are the Attributes of God to be Diſplaied towards all that ſhall then be Caſt, or Perith, *Rom.* 3. 5. 2 *Theſ.* 1. 5.) than that he ſhould be thought to Adjudge his Creature to Endleſs Torment, for that which it could never Help; or that he ſhould make that a Crime, which himſelf was the *Authour* or Cauſe of, or Predetermined it to. *Is God Unrighteous when he taketh Vengeance?* abſit, *God forbid, ſaith the Apoſtle: how then ſhall he Judge the World?* Rom. 3. 6. God may beſtow freely his Mercy and ſpecial Favour where he pleaſes: but not ſo the Effects of his Vindictive Juſtice and Wrath; there muſt be Cauſe for it, or it were not becoming his Righteouſneſs, and Holineſs; it were a Wrong and Injuſtice to the Creature, as himſelf doth admit, and is willing to render accountable to any one that ſhall Challenge him therein, *Ezek.* 18. 25, 29. *Iſa.* 5. 3. Now, it's matter of Fact that the Inqueſt ſhall be about, in the day of our Account, *Mat.* 25. 25, 30, 35. *Rom.* 3. 6. 1 *Pet.* 1. 17. the *ſubſtratum* of Sin, (the ſame, as in all Humane Courts of Judicature.) If then God be the Efficient Cauſe of the Fact, if he Premoveth men, and Predetermineth them to the Entity, and giveth a Futurition, and Exiſtence to their Acts of Murder, Adultery, &c. rendering them neceſſary *neceſſitate cauſali & motiva*: on what foot of Account then ſhall we fix the Equity of his taking vengeance on them for the ſame? Shall not the Judge of all the Earth do right? Should a Judg ſo proceeding, be like unto God? What colour of Juſtice were

were there? or of meetneſs in the Recompence? *Heb.* 2. 2.

Arg. 8. The Predeterminant *Hypotheſis*, It ſhaketh the Foundation of Revelation, the Authority of the Scriptures, the Rule of Gods Judgment. It maketh God the Suggeſter of Lyes, as well as of Truth: Then did not the falſe Prophets deceive the People, when they ſaid, *Thus ſaith the Lord*, *Jer.* 23. 17. (for it was *ens*,) and yet God himſelf ſaith, that it was the Viſion of their own Heart, and not from him, *v.* 16. The Queſtion is, what according to them, God did more in the Inſpiration of the true Prophets, than in the falſe, *in linea Phyſica* as they ſpeak?

Arg. 9. If God Predetermineth all the Operations of Man, as is affirmed, there is no Reaſon nor Foundation left for Civil Government, *Oeconomical* or *Political*. It were not only Ludicrous; but highly Injurious. It were a horrid thing for Man not to be aware of it, (whatever God might do, as they ſay) Humane Lawes do preſuppoſe the Lapſe, or Diſablement of Man, and with one conſent it's agreed, that no man ſhall be put to the loſs of his Life, or Member penally for Omitting, or doing ought, that is not within reach of humane Power to determine concerning; If all the World be not cheated therein. What Man ſhould be ſo Irrational as to Reprove or Correct Child or Servant, (yea his Beaſt,) for that which in good Earneſt he ſtands convinced that he could not prevent? The Fact, or Omiſion I mean, not the *anomie* only, which reſults from the ſame? plain People underſtand well enough what I ſay, *Mat.* 21. 29, 30.

Arg. 10. It denieth to man his Eſſential Nature, and ſpecifick form, (the Natural Image of God, *in genere phyſico*, wherein he was made, *Gen.* 9. 6.) which is to have Dominion over his own Acts; A Power of *willing*, or *Nilling*, this, or the contrary (in ſuch ſenſe as hath been opened.) What is a Natural Faculty or Active power, but an Ability connate to the Subject, (founded in nature,) rendering it potent to ſuch an Effect? Actually ſo, or, that it may and can reduce into Act? *Voluntas noſtra, nec voluntas eſſet, niſi eſſet in noſtra poteſtate; Porrò quia eſt in noſtra poteſtate libera eſt*, ſaith *Auguſtine*. Yea the former *Hypotheſis* debaſeth Man beneath the whole creation of God. It's not denied but that in the virtue of their firſt Qualities, and active Principles, (ſuppoſing the General concurſe of God,) other Creatures can Operate; The fire can heat, and VVater cool, and they ſpecifie their Operation alſo by virtue of their proper forms, (not that the firſt cauſe is hot, or maketh hot in the preſence of the one, and cold in the preſence of the other.) By Ingraffure, or Inoculation, Man may ſpecifie the active Influence of the firſt cauſe, of what Nature it ſhall give the fruit of ſuch a Stock to be; Never to be altered without a Miracle. And better were it to move neceſſarily as the Stone downwards, or Fire upwards, than to be moved univerſally like a Clock or an Engine, (not in all points; but as to the Effect, without an Intrinſick Power unto the contrary Event,) eſpecially in a matter of Offence and Puniſhment, (of which our queſtion is, and) with which a natural neceſſity is by all men granted inconſiſtent, and would totally excuſe. But what needeth to add any more?

Finally, the aforeſaid notion is not only ſubverſive of all Religion, Polity and humanity, in its genuine conſequents, as is before proved, if I be able to judge; But it's Expreſly repugnant to ſeveral plain Texts of Scripture; As, to Name no more, 1 *John* 2. 16. *All that is in this world, (as the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life,) is not of the Father,* (not the exiſtence of them,) *but is of this World*; or of the Devil, *John* 8. 44. who is a Lyer, and *when he ſpeaketh a Lye*, ſaith our Saviour, *ſpeaketh de ſuo of his own*, is the Author of it. So *Jam.* 1. 13, 14. *Let no man ſay that he is tempted of God to Evil. But every man is tempted when he is drawn away of his own Luſt*; That is an *Entity* yet *Sin*, and the *Conceiver* of it, both Father and Mother of that which when it hath finiſhed, bringeth forth Death: Oppoſed to Grace, which is from above, *v.* 17. *chap.* 3. 15, 17. *Pſal.* 7, 14. *Jer.* 7. 31. The Lord give us Underſtanding herein, and a due ſenſe thereof upon our Souls.

FINIS. *W. M.*

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